PUBLISHERS:—
GAYAPRASAD & SONS
AGRA.

First Edition 1920, Second. 1934.

Printers,
THE CENTRAL CO-OPERATIVE
PRINTING PRESS LTD.
INDORE CITY.

Preface to the Second Edition

The first edition of this book was published in 1920 and it was very well received by the public and student world for whom it was chiefly intended. It was first selected as a Sanskrit text book for the Intermediate Examination by the Allahabad University and other Indian Universities followed. The book was in great demand and at the desire of the publishers Messrs Gayaprasad and Sons Agra I have revised the English Translation and Notes.

This edition does not contain the elaborate Sanskrit commentary which was not thought necessary. Its purpose will be very well served by Sanskrit explanations added in the notes which are thoroughly revised. I have taken precautions to see that a student is induced to go to the original sources and does not entirely depend on Notes.

After the publication of the first edition in 1920 much light has been thrown on the works of Bhasa. Controversies are going on and a volume of literature has been published on Bhasa and his works. New works are being brought to light. I have tried to study all these carefully and the results of my study of Bhasa are being embodied in a separate book on Bhasa. In the Introduction and the Notes, I have purposely tried to avoid

all controversial points as they are not within the reach c an Intermediate student. I have also taken the advantag of my teaching the book to the Intermediate Class studied the needs and the capacity of an Intermedia student and added or dropped points required or st required of an average student. I hope it will be of sor use to the students for whom it is chiefly intended. I fact this is purely a student's edition

I take this opportunity of expressing my gratefu ness to all those scholars who reviewed the first editio and suggested improvements in it

My thanks are due to Mr Ramprasad B. A of th firm of the well known publishers Messrs Gayaprasa & Sons Agra and to the printers, the Central Co-operativ Printing Press Ltd Indore

RAMBAG
INDORE CITY
July 1934

W. G. Urdhwareshe.

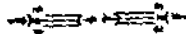
Extract from the first edition.



Panchiratram of Bhasa has been appointed as one of the Sanskrit texts for the Intermediate Examination of the University of Allahabad in 1921. In preparing this edition no pains have been spared to make the book useful to those for whom it is intended. In the Introduction such information is given as can be easily grasped by an average student of the Intermediate class. The variants in the Text are given as footnotes. The English Translation is as far as possible literal. Here and there in order to make the meaning clear some words which are added and placed within brackets. All the difficulties and grammatical points are clearly explained in the Notes and in some cases references have been made to such books as are within the easy reach of a student of the Intermediate class. Parallel expressions found in other standard works and especially from the other works of Bhasa have been given. A short note on Sanskrit prosody and the metres is given as an appendix. The metre and the figures of speech in each verse are noted in the commentary. Definitions of technical terms are either given in the commentary or in the notes and an exhaustive glossary is added at the end. The text consulted is the Pancharatram published in the Trivandrum Sanskrit Series.

The notes and the translation were first written for my class lectures and were not intended to be published. But on the request of some of my friends and students, and the encouragement given by my revered Guru, Prof. S. D. Ghate, I made up my mind to publish them. It is but proper that, I should wish to dedicate this my humble literary attempt to my revered professor, the fountain of the whole of my sanskrit knowledge, and I am highly grateful to him for his having very kindly agreed, however reluctantly, to accept the dedication.

BASANT PANCHAMI
1920



PANCHARATRAM.

INTRODUCTION

It is very fortunate that the extinct works of Bhasa have been brought to light very recently. The Travancore Durbar under the editorship of Pandit T Ganapati Shastree published in 1912 the first of the series, स्वप्नवासवदत्तम्; and the remaining plays followed in due course.

A careful perusal of these dramas cannot but strike the reader with a remarkable similarity of construction and diction. For instance.

(1) All of them begin without नान्दी. (This has been referred to by बाण.) †

(2) Almost all of these plays use the word स्थापना for प्रस्तावना. The word is very old and is not used by later writers.

(3) The स्थापना in almost all the plays is similar even in expressions.

---

† सूत्रधारकृतारम्भैर्नाटकैर्बहुभूमिकैः ।
सपताकैर्यशो लेभे भासो देवकुलैरिव ॥

हर्षचरित ।

(4) The use of सूत्रधार in the नान्दी of many of these plays is followed by the expression एवमार्यमिश्रान्विज्ञापयामि । अयन्तु किमन्म etc.

(5) The भरतवाक्य in many of them is the same e. g. इमामपि महीं कृत्स्नां राजसिंहः प्रशास्तु नः ।

(6) Expressions such as आर्य, प्रथम, ततः etc are used in the most of them.

This similarity is so striking that we can safely say that they are the works of one and the same author. Nowhere, however, neither in the prologue nor in the colophon, is mentioned the name of the author. But Pandit Ganapati Shastree says in his introduction to चारुदत्त that the manuscript has the colophon "अवसितं चारुदत्तम्" at the end. राजशेखर also tells us in his verse,

भासनाटकचक्रेऽपि च्छेकैः क्षिप्ते परीक्षितुम् ।
स्वप्नवासवदत्तस्य दाहकोऽभून्न पावकः ॥
सूक्तिमुक्तावली.

Therefore स्वप्नवासवदत्त is the work of Bhasa. Therefore we can say that all the thirteen plays published in the Trivendrum series, being similar to स्वप्नवासवदत्त must be the works of Bhasa.

This Bhasa was an ancient poet for the following reasons—

(4) There are good many deviations from Panini's rules of grammar. (see notes on दृश्यते वासुभद्रो. V. 45. act II. श्रीगता पृच्छते कथम् V 48. act II.)

(5) The प्राकृत used in the dramas is quaint All these go to prove that the poet must have lived long before Kalidasa who is proved to have lived in the 5th century A. D. (by Prof. Pathak.) (Pandit Ganapati Shastree assumes that Kalidasa lived in the 2nd century B. C. and it is then but natural that he assigns fourth century B. C. as the date of the Poet.) All that can be said about his date at present is that it must have taken one or two centuries at least in those days to become प्रथितयशस in times of Kalidasa, and therefore Bhasa must have lived one or two centuries before Kalidasa.

It is beyond the purpose of this introduction to meet the objections raised against this conclusion by the controversy raging in some quarters over the identity of this Bhasa and the authorship of these dramas. We may do well, however to remark, that the objections raisd are based on hairsplitting distinctions *

So far as is known the works of Bhasa published are thirteen [or fifteen according to some]

* See remarks at the end of Introduction

They are	The sources of of their plots are
1 स्वप्नवासवदत्तम्	बृहत्कथा
2 प्रतिज्ञायौगंधरायण.	
3. अविमारक.	
4. बालचरित	हरिवंश
5. चारुदत्त.	Independent.
6 प्रतिमा.	रामायण.
7 अभिषेक	
8 मध्यमव्यायोग 9 दूतवाक्य.	महाभारत.
10 दूतघटोत्कच. 11. कर्णभार	
12. ऊरुभंग 13 पञ्चरात्र.	
14. दामकप्रहसनम् 15 कल्याण सौगंधिकम्	

It is true that the plot of पंचरात्र is based on e story of महाभारत But the poet has shown his agination making many important alterations the original story according as his purpose inted them, as to make it a comedy. The story पंचरात्र is:—

The twelve years period of the exile of the andavas was over and they had to pass one year ore in concealment. They were living in disnse with king Virata Just in the end of this eriod Duryodhana performed a great sacrifice and equested his preceptor Drona to ask for गुरुदक्षिणा, rona asked for the granting of half the share of

the kingdom to the Pandavas. Shakuni and Duryodhana wanted to avoid it and at the same time to keep up the promise. So they were ready to grant the share on the condition that the whereabouts of the Pandavas were brought within a period of Five Nights. They thought that it was impossible. This is an invention of the poet. Drona got enraged. (The whole incident is very beautifully conceived by the imagination of the poet and a noteworthy change is made in the original story.) In the meanwhile information of कीचकवध was received, and भीष्म at once guessed that it was the deed of भीम alone. The condition of 'Five Nights' was accepted. The Kauravas then attacked the province of Virata and captured his cows. The Pandavas went to rescue them and they were thus discovered, when Duryodhana granted them the promised share.

Nothing but names and characters and a few unimportant incidents are taken from the source, the great epic महाभारत. Almost the whole of the play is the imagination of the poet. The changes are made according as his purpose required him to do. The main changes are.—

(1) Our play begins with the description of a sacrifice performed by दुर्योधन and immediately the sacrifice is over he goes on the expedition of

उत्तरगोग्रहण. This is not in the महाभारत Duryodhana did not perform any scrifice before going on उत्तरगोग्रहण.

(2) Abhimanyu comes to witness the sacrifice of Duryodhana and then goes to उत्तरगोग्रहण and fights on the side of the Kauravas against his own father. This is quite contrary to महाभारत

(3) Virata, according to महाभारत, was not present at his capital at the time of उत्तरगोग्रहण. He was gone to दक्षिणगोग्रहण with भीम and others उत्तर and बृहन्नला were on the side of उत्तरगोग्रहण In the play Virata, in his palace in the capital, gets information of the fight between उत्तर and the Kauravas and भीम brings अभिमन्यु from the field

(4) According to महाभारत the Pandavas disclosed themselves, two or three days after the उत्तरगोग्रहण, while in the play धर्म discloses his identity on the day of the उत्तरगोग्रहण.

(5) The poet makes दुर्योधन give half the kingdom to the Pandavas since the drift of the drama required him to do so This is quite in contradiction of the facts of the character of दुर्योधन who says सूच्यग्रं नैव दास्यामि विना युद्धेन केशव.

Thus the main facts of the महाभारत have been disregarded The changes that are introduced

by the poet are excellent and such as were nec-essitated to produce a happy effect upon the reader minds.

The time occupied by the action is five da as the title of the play itself suggests The pl has no female character The language is simp and charming and if acted on the stage it will n take more than two hours.

From the various expressions used by Bhasa it appears that the caste system was existing in his times and that the Bramhanas were held in high respects by all the classes and a curse pronounced by a Bramhana was supposed to bring calamity. This can be seen from the following expression in पंचरात्र:—

(i) राज्ञा वेष्टनपट्टघृष्टचरणा....विप्रा. ।	P 3.	V. 5
(ii) विप्रोऽस्मिन्न वित्तमावर्ज्य मत्तं .. ।	P. 7.	V. 24
(iii) द्विजो भवान्क्षत्रियवंशजा वयं ।	P 8.	V. 27
(iv) सत्राचार्यो यत्र विप्रो दरिद्रः ।	P 10.	V. 30
(v) अभिमन्युःब्राह्मणेनेति भगवन्नभिवादये ।	P. 41.	
(vi) अभिमन्युः श्रूयताम् अथवा नन्वनुत्तरा वयं ब्राह्मणेषु ।	P. 42.	

CHARACTERS

Duryodhana:—

The hero of the play is Duryodhana the eld of the 101 sons of धृतराष्ट्र and गान्धारी. He was bra and warlike and even ready to keep up his promi at any cost. युधिष्ठिर was the son of Pandu th younger brother of धृतराष्ट्र; but as he was born first धृतराष्ट्र proposed to make युधिष्ठिर heir-apparent दुर्योधन did not like the idea, as his father was the ruling king, and prevailed upon his father to send the Pandavas into exile Afterwards he troubled them i various ways and wanted even to destroy them. He invited युधिष्ठिर to play with dice. In the gambling match he was helped by his maternal uncle शकुनि. युधिष्ठिर was defeated and as a condition of the wager he was forced to go to the forest with his wife and brothers, and to remain there for twelve years and to pass one additional year *in cognito*. The incident in the play begins when the Pandavas were in the thirteenth year of their exile. According to the accounts in the महाभारत he fought with the Pandavas and was killed on the battlefield by भीम. In the play he actually grants half of the share of his kingdom to the Pandavas as गुरुदक्षिणा of his preceptor द्रोणाचार्य.

Drona:—

He was the son of the sage भारद्वाज and was so called because the seed, which fell at the sight of a nymph घृताची was preserved by the sage in a द्रोण. He was well-versed in the science of arms, which he learnt from परशुराम. He taught the science of arms and archery to the Pandavas and the Kauravas. In the great war he fought on the side of the Kauravas, and succeeded भीष्म as the Commander-in Chief of the forces of the Kauravas, for four days, when he was informed that his son अश्वत्थामा was killed by धृष्टद्युम्न. In the play he is depicted to be a straightforward Brahman (ब्राह्मणार्जवबुद्धिः). When दुर्योधन at the end of his sacrifice requested him to ask for गुरुदक्षिणा he asked him to grant half the share of the kingdom to the Pandavas.

Bhishma:—

He was the son of शन्तनु by गंगा. शन्तनु wanted to marry सत्यवती a fisherman's daughter and भीष्म was sent on to negotiate with the fisherman, who refused the request on the ground, that while भीष्म was alive Satyavati's sons would not get the throne. भीष्म, therefore, made a vow that he would remain a ब्रह्मचारी and would never accept the kingdom for the whole of his life. (The incident is known in the महाभारत as भीष्मप्रतिज्ञा.) He, therefore,

remained single and installed विचित्रवीर्य the son of सत्यवती on the throne of his father, and became the guardian of his sons and grandsons the Kauravas and the Pandavas. He was remarkable for his wisdom, firmness of resolve and unflinching devotion to God In the play he has, in a way, solved the situation by rightly guessing the whereabouts of the Pandavas when he received the information of अशस्त्रजनित वध of the Kichakas. He devised the plan of going on the expedition against Virata.

Shakuni:—

Shakuni was the son of Sabala, king of गान्धार and brother of गान्धारी wife of धृतराष्ट्र. He was thus the maternal uncle of दुर्योधन whom he assisted in many of his wicked schemes to destroy the Pandavas. In the play he devises the plan of avoiding the granting half of the kingdom to the Pandavas by giving a condition of Five Nights

Karna:—

Karna was the son of कुन्ती, begotten on her by the god Sun, while she was yet a virgin. She was afraid of the scandal and threw him away; and he was found by अधिरथ the सूत of धृतराष्ट्र. अधिरथ's wife राधा brought him up like her own child and hence he is called सूतपुत्र or राधेय. Duryodhana

made him the king of अंगदेश and he is regarded as a type of charity (दानवीर). He learnt the art of w[illegible] from परशुराम, calling himself a ब्राह्मण. But परशु[illegible] knew it and cursed him that the art he had lea[illegible] would not be of any use to him in times of nee[illegible]. He succeeded भीष्म as the Commander-in-Chief [illegible] the Kaurava forces, and was slain by अर्जुन. [illegible] was one of the most intimate friends of दु[illegible] and was a brave man.

Yudhishthira:—

He was the eldest of the Pandavas and w[illegible] born to कुन्ती by यम. He was [illegible] of playin[illegible] [illegible] and had to lose everything [illegible]. He h[illegible] to [illegible] with his brothers and [illegible] [illegible] for twelve years and in [illegible] thirteenth year [illegible] [illegible] when he lived in the [illegible] of Virā[illegible] [illegible] in the [illegible]. W[illegible] Arjun[illegible] [illegible] was [illegible] by [illegible] [illegible] th[illegible] [illegible] over [illegible]

Bhima:—

[illegible]

ving as a cook (सूद) in the court of Virata, and उत्तरगोग्रहण he captured अभिमन्यु and brought him the court of Virata

Arjuna:—

He was the third of the Pandavas, and was orn to Kunti by Indra. As a result of the curse om ऊर्वशी, he had to live in the guise of a woman nd he lived in the court of Virata in the guise of बृहन्नला He went with the prince उत्तर to recapture ıe cows as a chariteer; but he fought for the Prince and defeated the Kauravas. His identity as disclosed by the Prince उत्तर in the court of Virata. (*See the end of Act II.*)

Virata:—

Virata was the king of मत्स्यदेश. The Pandavas in the thirteenth year of their exile ved in disguise in his court. In the play he ears about the उत्तरगोग्रहण and the recapture of his ows and offers his daughter उत्तरा to Arjuna who ccepted her for his son अभिमन्यु.

Uttara:-

He was the son of Virata. He went on the xpedition of recapturing the cows of his father. He was victorious with the help of अर्जुन in disguise

३ बृहन्नला.

Abhimanyu:-

He was the son of अर्जुन and सुभद्रा. In the pl
he fights on the side of the Kuaravas against h
own father. He was however captured by भ
by means of his arms only. He was a true a
fiery क्षत्रिय. (*See page 39 to the end of Act II.*)

(Note:—For a detailed study of Bhasa and his worl
and the doubts raised by some as to whether the worl
published in the Trivendrum series belong to Bhasa o
not, readers are requested to read the literature on Bhas
and especially,

1. Introductions to स्वप्नवासवदत्तम्, and प्रतिमा o
Trivendrum Sanskrit Series (by Pandit T
Ganapati Shastree.)

2. Introduction to स्वप्नवासवदत्तम् edited and pub
lished by Prof. H. B. Bhide of Bhavanaga
College.

3. Introduction to मृच्छकटिक edited by Mr. V F
Nerurkar.

4. " [illegible] " a paper by [illegible]
[illegible] M. A. published in [illegible] Vol. I
No. 1 (A Sanskrit magazine of Allahabad)

5. " भास की आभास " A paper in Marathi by पं. रंगाचार्य रड्डी published in विविधज्ञानविस्तार. Vol. 47. (1916) nos. 4 and 5.

6. " भास व भावक हे निरनिराळे कवि होत, " a paper in Marathi by Mr. R. D. Deshpande. B A. published in विविधज्ञानविस्तार Vol. 50. No. 2. (Feb. 1919.)

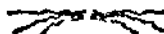
7. ' भास व कालिदास. ' a paper in Marathi by Mr. R D. Deshpande B. A. in विविध॰ Vol. 51 No. 3. (March 1920.)

8. ' महाकविभास ' A Sanskrit article in शारदा. Vol II. No. 3 (April 1916) by पं॰ उपाध्याय श्रीमान अमरनाथ शर्मा

9 ' भासकवीची नाटकें ' Various Marathi articles in करमणूक by the famous Marathi novelist Mr Hari Narayana Apte.

10. Bhasa's plays and other articles of Dr. V. S. Sukhatankar, published in J. R. A. S. & J A O. S & J. B B. R. A. S. etc.

11. Introductions to Svapnavasavadatta & other dramas of Bhasa by Professor W. G. Urdhwareshe,



भरतवंश

भरत

हस्तिन (built हस्तिनापुर)

कुरु

शन्तनु=(1)गङ्गा =(2)

विचित्रवीर्य
=(1)अम्बिका
=(2)अम्बालिका

कृष्णद्वैपायन or व्यास
(by सत्यवती born before her marriage with शन्तनु;
widows of विचित्रवीर्य)

(1)अम्बिका= =(2)अम्बालिका = 3 दासी

धृतराष्ट्र=गान्धारी
(1)कुन्ती=पाण्डु
विदुर
दुर्योधन and
100 brothers

कर्ण युधिष्ठिर भीम अर्जुन नकुल सहदेव
(by धर्म)(by वायु)(by इन्द्र)

अभिमन्यु

॥ श्रीः ॥

श्रीगणेशाय नमः ।

महाकविश्रीभासप्रणीतं

पञ्चरात्रम् ।

(नान्द्यन्ते ततः प्रविशति सूत्रधारः)

सूत्रधारः—

द्रोणः पृथिव्यर्जुनभीमदूतो
यः कर्णधारः शकुनीश्वरस्य ।
दुर्योधनो भीष्म युधिष्ठिरः स
पायाद् विराडुत्तरगोऽभिमन्युः ॥ १ ॥

(परिक्रम्य) एवमार्यमिश्रान् विज्ञापयामि। अये किन्नु खलु मयि विज्ञापनव्यग्रे शब्द इव श्रूयते । अङ्ग ! पश्यामि ।

(नेपथ्ये)

अहो कुरुराजस्य यज्ञसमृद्धिः ।

सूत्रधारः—भवतु, विज्ञातम् ।

सैवरन्तःपुरैः सार्धं प्रीता प्राप्तेषु राजसु ।
यतो दुर्योधनस्यैव कुरुराजस्य वर्तते ॥ २ ॥

(निष्क्रान्तः)

स्थापना ।

(ततः प्रविशन्ति ब्राह्मणात्रय.)

सर्वे—अहो ! कुरुराजस्य यज्ञसमृद्धिः ।

प्रथमः—इह हि,

द्विजोच्छिष्टैरन्नैः प्रकुसुमितकाशा इव दिशो
हविर्धूमैः सर्वे हृतकुसुमगन्धास्तरुगणाः ।
मृगैस्तुल्या व्याघ्रा वधनिभृतसिंहाश्च गिरयो
नृपे दीक्षां प्राप्ते जगदपि समं दीक्षितमिव ॥ ३ ॥

द्वितीयः—सम्यग् भवानाह ।

तृप्तोऽग्निर्हविषामरोत्तममुख तृप्ता द्विजेन्द्रा धने-
स्तृप्ताः पक्षिगणाश्च गोगणयुतास्तेने नराः सर्वशः ।
हृष्टं सम्प्रति सर्वतो जगदिदं गुर्जन्नृपे सद्गुणै-
रेवं लोकसुदारुरोह सकलं देवालयं सद्गुणैः ॥ ४ ॥

तीयः—इमेऽत्रभवन्तो द्विजातयः

एतां चक्रधरस्य धर्मशकटीं दग्धुं समभ्युद्यतो
दर्भे शुष्यति नीलमात्रहरितया वह्निः शनैर्याति नः ।
वर्त्मनाकुञ्चितः [illegible] क्रमेणागतो
नेमीमण्डलमण्डलीकृततनुः सूर्यायते पावकः ॥ ९ ॥

द्वितीयः—इतस्तावत् पश्य,

तस्मात् [illegible] दहनेन भीतास्तरुकोटरेभ्यः पश्य मम भुजङ्गाः ।
मम [illegible] देहाद् विनिःसृताः पश्य पर्णिव्याणि ॥ [illegible]

तृतीयः—इतस्तावत् पश्यतु भवान्,

दह्यमानस्य वृक्षस्य [illegible] ।
[illegible] ॥ ११ ॥

प्रथमः—एतस्मिन्,

शुष्केऽग्निना वृक्षेण [illegible] ।
[illegible] ॥ १२ ॥

द्वितीयः—

[illegible] ।
[illegible] ॥ १३ ॥

तृतीयः—[illegible],

[illegible] ।
[illegible] ॥ १४ ॥

[illegible]

प्रथमः—इतस्तावत् पश्यतु भवन्तौ,

एष मदमधुपगुञ्जनमेतत् प्रपतनमपाटलमिदं विपुलम् ।
कुसुमानुसारेण हुताशनोऽसौ मदीमुरस्थप्रसुमितापर्णम् ॥१५॥

द्वितीयः—एषोऽपि,

गतो वृक्षाद् वृक्षं विततकुसुमापरिणि दहन,
फलस्या विरुद्धं पतति परिणामादिवफलम् ।
असौ चाग्रे शाखी मधुपटलपाकेन महता
चिर मुक्ते दग्धः परशुरिव वृद्धस्य पतति ॥१६॥

तृतीयः—हन्त, सत्पुरुषरोष इव प्रशान्तो भगवान् हुताशनः ।

एतदग्निनैवैतदिन्धनानां परिक्षयात्,
दानशक्तिरिवार्थस्य विभवानां परिक्षयात् ॥ १७ ॥

प्रथमः—

गर्भाण्डमरणी दर्भानुपभुङ्क्ते हुताशनः ।
ध्यमति चाक्षरःक्षीणः परिष्वङ्गमिवात्मनः ॥ १८ ॥

द्वितीयः—

अवनतविटपी नदीपलाशः ।
पवनवशाचलितैकपर्णहस्तः ।
दवदहनविषमजीवितानाम्-
मुदयमिवैष करोति पादपानाम् ॥

एतां नकत्रस्य परिणतटीं दग्धुं गमन्मुखो
दर्भं शुष्यति नीरन्ध्रात्कक्षया पदि गर्भितनः ।
वंशानाकुलितः शिखाग्रगलितधकं क्रमेणागतो
निर्मिष्टसमग्रदग्धकलुषः मूर्धानि पावकः ॥ ९ ॥

द्वितीयः—इदमपरं पश्य,

वल्मीकमूलाद् दहनेन भीतास्त्वरितः पतन्ति मन्दं भुजङ्गाः ।
समं विशन्त्यस्य नरस्य देहाद् विनिःसृताः पञ्च यथेन्द्रियाणि ॥१

तृतीयः—इदमपरं पश्येतां भवन्तो,

दह्यमानस्य वृक्षस्य सानिलेन सहाग्निना ।
कोटरान्तर्देहस्थाः खगाः प्राणा इवोद्गताः ॥ ११ ॥

प्रथमः—एवमेतत्,

शुष्केणैकेन वृक्षेण वनं पुष्पितपादपम् ।
कुलं चारित्रहीनेन पुरुषेणेव दह्यते ॥ १२ ॥

*द्वितीयः—

एते वातोद्धता वंशा दह्यमाना सहाग्निना ।
भाग्यानीव मनुष्याणामुन्नमन्ति नमन्ति च ॥ १३ ॥

तृतीयः—सम्यग् भवानाह,

लतया सकया स्कन्धे शुष्कया वेष्टितस्तरुः ।
निविष्टो दुष्कुले साधुः श्वादीपेनेव दह्यते ॥ १४ ॥

* Not found in some editions from द्वितीयः...पश्येतां भवन्तो.

भीष्मः—एष दुर्योधनः,

अवाप्य रम्यमभ्यागात् समुन्नतं कुलप्रियमात्मयशो निपीतवान् ।
निगम्य धर्मं गुरु संश्रय भाजनं स एष स्नेहेन चिरस्य शोभते ॥२२॥

(ततः प्रविशति दुर्योधनः कर्णः शकुनिश्च)

दुर्योधनः—

कृतश्लाघ्यो धर्मो व्रजति परितोषं गुरुजनो
जगद् विश्वस्तं मे निवसति गुणो यज्ञपरतः ।
मृतैः प्राप्यः स्वर्गो यदि वचनमेतदनृतं
परोक्षो न स्वर्गो बहुगुणमिहैवैष फलति ॥२३॥

कर्णः—गान्धारीमातः ! न्यायेनागतमर्थमतिसृजता न्याय्यमेव भवता कृतम् । कुतः,

प्राणाधीना क्षत्रियाणां समृद्धिः
पुत्रापेक्षी वञ्च्यते सन्निधाता ।
विप्रोत्सङ्गे वित्तमावर्ज्य सर्वं
राज्ञा देयं चापमात्रं सुतेभ्यः ॥ २४ ॥

शकुनिः—सम्यगाह गङ्गोपस्पर्शनाद् धौतकल्मषाङ्गोऽङ्गराजः ।

कर्णः—

इक्ष्वाकु-शर्याति-ययाति-राम-मान्धातृ-नाभाग-नृगाम्बरीषाः ।
एते मखांशाः पुरुषाः सराष्ट्रा नष्टाः शरीरैः क्रतुभिर्धरन्ते ॥२५॥

सर्वे—गान्धारीमातः ! यज्ञसमाप्त्या दिष्ट्या भवान् वर्धते ।

तृतीयः—तदागम्यताम्। वयमपि तावद्गुरुपूजनामः।

उभौ—बाढम्।

[सर्वे उपसृत्य]

प्रथमः—अये अयमत्रभवान् कुरुराजो दुर्योधनो भीष्मद्रोणाभ्यां सर्वराजमण्डलेनानुगम्यमान इत एवाभिवर्तते। इमे हि,

यज्ञेन भोजय महीं जय विक्रमेण
रोषं परित्यज भव स्वजने दयावान्।
इत्येवमागतकथामधुरं ब्रुवन्तः
कुर्वन्ति पाण्डवपरिग्रहमेव पौराः ॥ २० ॥

तदागम्यताम्। वयमपि तावत् कुरुराजं सम्भावयामः।

उभौ—बाढम्।

सर्वे—जयतु भवान् जयतु। (निष्क्रान्ताः सर्वे)

विष्कम्भकः।

(ततः प्रविशतो भीष्मद्रोणौ)

द्रोणः—धर्ममालम्ब्यमानेन दुर्योधनेनाहमेवानुगृहीतो नाम। कुतः,

अनीत्य बन्धूनवलङ्घ्य मित्राण्याचार्यमागच्छति शिष्यदो
बालं ह्यपत्यं गुरवे प्रदातुर्नैवापराधोऽस्ति पितुर्न मातुः २

भीष्म —एष दुर्योधनः,

अस्यात्र स्नानमात्रात् मखगुरुरयं स्वर्गमिच्छन्नदृश्यो निवीतवान् ।
[illegible] धर्मं गुरु [illegible] भाजन स एव स्वेद [illegible] शोभते ॥२२॥

(सर्वे प्रकाशं दुर्योधनं वर्धयन्ति)

दुर्योधनः—

कथयतां नाम वदति परितोषं गुरुजनो
जगद् विभक्तं मे नियमयति गुणो मखमयः ।
यशः प्राप्य स्वर्गो यदि भवनसंस्थानमिव
परोक्षो न स्वर्गो बहुगुणमिहैव फलति ॥२३॥

कर्णः—गान्धारीमातः ! त्वयैनागमर्षमविसृजता त्वयाप्येवं भवता कृतम् । कुतः,

बाणाधीना क्षत्रियाणां समृद्धिः
पुत्रापेक्षी बध्यते सन्निधाता ।
विप्रेभ्योऽद्य वित्तमावर्ज्य सर्वं
गङ्गा दत्तं चापमात्रं सुतेभ्यः ॥ २४ ॥

शकुनिः—सम्यगाह गङ्गोपस्पर्शनाद् धौतकल्मषाङ्गोऽङ्गराजः ।

कर्णः—

इक्ष्वाकु-शर्याति-ययाति-राम-मान्धातृ-नाभाग-नृगाम्बरीषाः ।
एते सकोशाः पुरुषाः सराष्ट्रा नष्टाः शरीरैः क्रतुभिर्धरन्ते ॥२५॥

सर्वे—गान्धारीमातः ! यज्ञसमाप्त्या दिष्ट्या भवान् वर्धते ।

तृतीयः—[illegible] । [illegible] ।

उभौ—[illegible] ।

[[illegible]]

प्रथमः—[illegible]
[illegible] । [illegible]

[illegible]
[illegible] ।
[illegible]
[illegible] ॥ २० ॥

[illegible] । [illegible] कुमारान् [illegible]: ।

उभौ—बाढम् ।

सर्वे—जयतु भवान् जयतु । (निष्क्रान्ताः सर्वे)

विष्कम्भकः ।

(ततः प्रविशतो भीष्मद्रोणौ)

द्रोणः—धर्ममाक्रम्यमानेन दुर्योधनेनाहमेवानुगृहीतो नाम । कुतः,

अतीत्य बन्धूनवलङ्घ्य मित्राण्याचार्यमागच्छति शिष्यदोषः
बालं ह्यपत्यं गुरवे प्रदातुर्नैवापराधोऽस्ति पितुर्न मातुः ॥

शकुनिः—भवतु,

एवमेव प्रयत्नेन गतेन समानीतानर्हितान् ।
राज्यार्धं प्रदातुं किं वा [illegible] ॥२८॥

द्रोण—अहो ! आर्जवेनेऽपि शकुनिरवतीर्ण जनार्दन ।
अहो ! निर्विशेष. सर्वथं शकुनिकुमार ।

दुर्योधन—वयस्य ! कर्ण ! गुरुजनप्रणामपक्षपाते प्रायशममुख-
भूम्यतां वयस्यादिभ्यः ।

कर्ण—गान्धारीमात !

अनुवर्तस्व ननु गाण्डीवेन सोढुं कर्ण सहर्षाणि पौरुषाणि ।
अन्याय्यतामन्तर न धर्मयामि [illegible] वचनाद् सर्वं ते ॥२९॥

दुर्योधनः—एवमेव ते बुद्धिरस्तु ।

द्रोण—पुत्र ! दुर्योधन ! एष महेन्द्रप्रियसखो भगदत्तो नाम
भवन्तं सभाजयति ।

दुर्योधन—स्वागतमार्याय । अभिवादये ।

भीष्म—पौत्र ! दुर्योधन ! एष दक्षिणापथपरिपभूतो भूरिश्रवा
नाम भवन्तं सभाजयिष्यति ।

दुर्योधन—स्वागतमार्याय ।

द्रोण—पुत्र ! दुर्योधन ! भवतो यज्ञं सभाजयता वासुभद्रेण
प्रेषितोऽभिमन्युर्भवन्तं सभाजयति ।

१ दुर्योधन—[illegible]

दुर्योधनः—अनुगृहीतोऽस्मि । भो आचार्य ! अभिवादये ।

द्रोणः—एह्येहि पुत्र ! अयमक्रमः ।

दुर्योधनः—अथ कः क्रमः ?

द्रोणः—किं न पश्यति भवान् ,

दैवतं मानुषीभूतमेव तावन्नमस्यताम् ।
अहं नाचरणं मन्ये भीष्ममुत्क्रम्य वन्दितुम् ॥ २६ ॥

भीष्मः—मा मा भवानेवम् । बहुभिः कारणैरपकृष्टोऽहं भ
कुतः,

अहं हि माता जनितो भवान् स्वयं ममायुधं वृत्तिरहनवन्त
द्विजो भवान् क्षत्रियवंशजा वयं गुरुर्भवान् शिष्यमहत्तरा वयं ॥

द्रोणः—नोत्सहन्ते महात्मानो ह्यात्मानमपस्तोतुम् । एहि अभिवादयस्व माम् ।

दुर्योधनः—आचार्य ! अभिवादये ।

द्रोणः—एह्येहि पुत्र ! एवमेवाभ्युपस्थानेषु भेदमवाप्नुहि ।

दुर्योधनः—अनुगृहीतोऽस्मि । पितामह [1] अभिवादये ।

भीष्मः—एह्येहि पौत्र ! एवमेव ते बुद्धिप्रशमनं भवतु ।

दुर्योधनः—अनुगृहीतोऽस्मि । मातुल अभिवादये ।

१ अन्वयावरणं

दुर्योधनः—अनुगृहीतोऽस्मि । भो आचा...

द्रोणः—एह्येहि पुत्र ! अयमक्रमः ।

दुर्योधनः—अथ कः क्रमः ?

द्रोणः—किं न पश्यति भवान् ,

दैवतं मानुषीभूतमेव नाचरमस्यताम् ।
अहं नाचरणं[1] मन्ये भीष्ममुत्क्रम्य वन्दितुम् ।

भीष्मः—मा मा भवानेवम् । बहुभिः कारणैरपकृष्ट...
कुतः,

अहं हि मात्रा जनितो भवान् स्वयं ममायुधं वृत्तिरहन...
द्विजो भवान् क्षत्रियवंशजा वयं गुरुर्भवान् शिष्यमहत्तर...

द्रोणः—नोत्सहन्ते महात्मानो ह्यात्मानमपस्तोतुम् । ए...
अभिवादयस्व माम् ।

दुर्योधनः—आचार्य ! अभिवादये ।

द्रोणः—एह्येहि पुत्र ! एवमेवाभ्युत्थानेषु खेदमवाप्नुहि ।

दुर्योधनः—अनुगृहीतोऽस्मि । पितामह ! अभिवादये ।

भीष्मः—एह्येहि पौत्र ! एवमेव ते बुद्धिप्रशमनं भवतु ।

दुर्योधनः—अनुगृहीतोऽस्मि । मातुल अभिवादये ।

1 अन्यायाचरणं

प्राणाधिकोऽस्मि भवता च कृतोपदेशः
शिष्येषु यामि गणनां कृतसाहसोऽस्मि ।
स्वच्छन्दतो वद किमिच्छसि किं ददानि
हस्ते स्थिता मम गुरो भवतश्च सर्वम् ॥ ३१ ॥

द्रोणः—पुत्र ! ब्रवीमि शृणु तावत् । बाष्पभरस्तु मां बाधते ।

सर्वे—कथमाचार्योऽपि बाष्पमुत्सृजति ।

भीष्मः—पौत्र ! दुर्योधन ! अकृतार्थे परिश्रमः ।

दुर्योधनः—कोऽत्र ।

(प्रविश्य)

भटः—जयतु महाराजः ।

दुर्योधनः—आपस्तावत् ।

भटः—यदाज्ञापयति महाराजः । (निष्क्रम्य प्रविश्य) जयतु महाराजः । इमा आपः ।

दुर्योधनः—आनय । (कलशं गृहीत्वा) भो आचार्य ! अश्रुपातोच्छिष्टस्य क्रियतां शौचम् ।

द्रोणः—भवतु भवतु । मम वाक्यक्रियैव शुद्धोदकमस्तु ।

दुर्योधनः—हा धिक्,

यदि विमृशसि पूर्वजितानां मे
यदि च समर्पयसे न दास्यतीति ।

शकुनिः—वत्स ! दुर्योधन ! एष जामदग्न्यपुत्रः सहदेवो वः मभिवादयति ।

दुर्योधनः—एह्येहि वत्स ! पितृसदृशपराक्रमो भव !

सर्वे—एतत् सर्वराजमण्डलं भवन्तं समाजयति ।

दुर्योधनः—अनुगृहीतोऽस्मि ! भोः ! किन्नु खलु समागते सर्वे मण्डले विराटो नागच्छति ।

शकुनिः—प्रेषितोऽस्य मया दूतः, शङ्के पथि वर्तत इति ।

दुर्योधनः—भो आचार्य ! धर्मे धनुषि चाचार्य ! प्रतिगृह्यतां दक्षिणा ।

द्रोणः—दक्षिणेति । भवतु भवतु । व्यपश्रनयिष्ये[1] तावद् भवन्तं

दुर्योधनः—कथमाचार्योऽपि व्यपश्रनयिष्यते ।

भीष्मः—भोः ! किन्नु खलु प्रयोजनं, यदा,

पीनः सोमो वान्यदत्तो नियोगा-
च्छत्रच्छाया सेव्यते स्थानिरस्ति ।
किं तद् द्रव्यं किं फलं को विशेषः
क्षत्राचार्यो यत्र विप्रो दरिद्रः ॥ ३० ॥

दुर्योधनः—आज्ञापयतु भवान् किमिच्छति । किमनुतिष्ठामि ।

द्रोणः—पुत्र ! दुर्योधन ! कथयामि ।

दुर्योधनः—किमिदानीं भवता विचार्यते ?

1 व्यपश्रयिष्ये

[illegible]

[illegible] ।

[illegible]

[illegible] । २१ ॥

दुर्योधनः — [illegible] ।

[illegible] ।

[illegible] — [illegible] ।

दुर्योधनः — [illegible] ।

([illegible])

[illegible] — [illegible] ।

दुर्योधनः — [illegible] ।

[illegible] । ([illegible]) [illegible] । [illegible] ।

दुर्योधनः — [illegible] । ([illegible]) [illegible] ! [illegible] ।

[illegible] — [illegible] । [illegible] ।

दुर्योधनः — हा पित,

यदि [illegible]
यदि च [illegible] ।

शरशतकठिनं प्रयच्छ हस्तं
सद्भिर्मिदं करणं प्रतिग्रहाणाम् ॥ ३२ ॥

द्रोणः—हन्त लब्धो मे हृदयविश्वासः । पुत्र ! श्रूयतां,

येषां गतिः क्वापि निराश्रयाणां संवत्सरैर्द्वादशभिर्न दृष्टा ।
त्वं पाण्डवानां कुरु संविभागमेषा च भिक्षा मम दक्षिणा च॥३

शकुनिः—(सोद्वेगम्) मा तावद् भोः !

उपन्यस्तस्य शिष्यस्य विश्वस्तस्य च गौरवे ।
यैदप्रस्तुतमुत्पाद्य युक्तंयं धर्मवञ्चना ॥ ३४ ॥

द्रोणः—कथं धर्मवञ्चनेति । मा तावद् भो गान्धारविषयमात्रविभ्रि शकुने ! त्वदनार्यभावात् सर्वलोकमनार्यमिति मन्य हन्त भोः !

भ्रातॄणां पैतृकं राज्यं दीयतामिति वञ्चना ।
किं परं याचितैर्दत्तं यज्ञकारेण नैर्हृतम् ॥ ३५ ॥

सर्वे—कथं यज्ञकारेण नाम ।

भीष्मः—पौत्र ! दुर्योधन ! अवभृथस्नानमात्रमेव गच्छ तावत् । मित्रमुखस्य शत्रोः शकुनेर्वचनं न श्रोतव्यम् । पश्य पौत्र !

यत्र पाण्डवा द्रुपदराजसुतासहायाः
कान्तारेषु [illegible] भ्रमन्ति ।
यत्र स्म च तेषु शिशुमः [illegible] ते च यामा-
स्तत् [illegible] शकुने [illegible] ॥ ३६ ॥

१ [illegible]

दुर्योधनः—भवतु, एवं तावदाचार्यं पृच्छामि ।

द्रोणः—पुत्र ! कथय ।

दुर्योधनः—

यत् पुरा ते सभामध्ये राज्ये माने च धर्षिताः ।
अज्ञातवासमर्षैस्तैः किं रोषो धारितस्तदा ॥ ३७ ॥

द्रोणः—अत्रेदानीं धर्मच्छलेन वञ्चितो धुनाश्रयवृत्तिर्युधिष्ठिरः प्रष्टव्यः,

येन भीम सभास्तम्भं तुलयन्नेव वारितः ।
यद्येकस्मिन् विमुक्तः स्यात्कारमाच्छकुनिराक्षिपेत् ॥ ३८ ॥

भीष्मः—अन्यत् प्रस्तुतमन्यदापतितम् । भो आचार्य ! कार्यमत्र गुरुतरं, न कलहः ।

द्रोणः—मात्र वर्धन कार्यं, कलह एव भवतु ।

भीष्मः—प्रसीदत्वाचार्यः । पश्य पौत्र !

ये दुर्बलाश्च कृपणाश्च निराश्रयाश्च
स्तत्त्वश्च साम मृगयन्ति न गर्वयन्ति ।
ज्येष्ठो भवान् प्रणयिनस्त्वयि ते कुटुम्बे
तान् धारयिष्यसि भृशं सह वर्तयन्तु ॥ ३९ ॥

शकुनिः—वर्तयन्तु वर्तयन्तु ।

कर्णः—भो आचार्य ! अलममर्षेण । दुर्योधनो हि नाम,

१ मद भवतु २ आचार्यम् ३ वर्तनम् ४ धर्मं

हितमपि परुषार्थं रुष्यति श्राव्यमाणो
वरपुरुषविशेषं नेच्छति स्तूयमानम् ।
गतमिदमवमानं रक्ष्यतां शिष्यकार्यं
गज इव बहुदोषो मार्दवेनैव बाह्यः ॥ ४० ॥

द्रोणः—वत्स ! कर्ण ! नेजस्वि ब्राह्मण्यम् । काले सम्बोधितोऽस्मि
एषोऽहं भवच्छन्दमनुवर्ते । पुत्र । दुर्योधन ! अह [1]
प्रभावो ननु ।

भीष्मः—[2] एष इदानीं मार्गेणारब्धः । सान्त्वं हि नाम दुर्वि
नानामौषधम् ।

दुर्योधनः—न ममैव, कुलस्यापि मे भवान् प्रभुः ।

द्रोणः—एतत् तवैव युक्तम् । तत् पुत्र !

त्वं वक्ष्यसे यदि मया न तवात्र दोष-
स्त्वां पीडयामि यदि वास्तु [3] तवैव लाभः ।
भेदाः परस्परगता हि महाकुलानां
धर्माधिकारवचनेषु शमीभवन्ति ॥ ४१ ॥

दुर्योधनः—तेन हि समर्थयितुमिच्छामि ।

द्रोणः—पुत्र ! केन समर्थयितुमिच्छसि ।
भीष्मेण कर्णेन कृपेण केन किं सिन्धुराजेन जयद्रथेन ।
किं द्रौणिनाहो विदुरेण सार्धं पित्रा स्वमात्रा वद पुत्र ! केन ॥ ४२ ॥

१ प्रभवामि. २ (स्वगतम्). ३ वा म.

दुर्योधनः—[illegible], मातुल ।

द्रोणः—[illegible]

दुर्योधनः—[illegible] ! [illegible] । [illegible] ! [illegible] ।

द्रोणः—[illegible], [illegible] ।

शकुनिः—[illegible] ।

द्रोणः—[illegible]

[illegible] ।
[illegible] ॥ ४३ ॥

भीष्मः—([illegible])

[illegible] ।
[illegible] ॥ ४४ ॥

शकुनिः—([illegible]) [illegible]
[illegible] ।

([illegible])

दुर्योधनः—मातुल ! [illegible] राज्यार्धं प्रति को निश्चयः ।

शकुनिः—न दातव्यमिति मे निश्चयः ।

१ ([illegible]) २ ([illegible])

हितमपि परुषार्थं रुष्यति श्राव्यमाणो
कपुरुषविशेषं नेच्छति स्तूयमानम् ।
गतमिदमवसानं रक्ष्यतां शिष्यकार्यं
गज इव बहुदोषो मार्दवेनैव ग्राह्यः ॥ ४० ॥

द्रोणः—वत्स ! कर्ण ! नेनास्ति ब्राह्मण्यम् । काले सम्बोधितोऽसि
एषोऽहं भवच्छन्दमनुवर्ते । पुत्र । दुर्योधन ! अहं
[1] प्रमाणी ननु ।

भीष्मः—[2] एष इदानीं मार्गेणागच्छ । सान्त्वं हि नाम दुर्वि-
नानामौषधम् ।

दुर्योधनः—न ममैव, कुरुस्यापि मे भवान् प्रभुः ।

द्रोणः—एतत् तदेव युक्तम् । तत् पुत्र !

त्वं वक्ष्यसे यदि मया न तवात्र दोष-
स्त्वां पीडयामि यदि वास्तु [3] तवैव लाभः ।
भेदाः परम्परगता हि महाकुलानां
धर्माधिकारवचनेषु शमीभवन्ति ॥ ४१ ॥

दुर्योधनः—तेन हि समर्थयितुमिच्छामि ।

द्रोणः—पुत्र ! केन समर्थयितुमिच्छसि ।
भीष्मेण कर्णेन कृपेण केन किं सिन्धुराजेन जयद्रथेन ।
किं द्रोणिनाहो विदुरेण सार्धं पित्रा त्वमात्रा वद पुत्र ! केन ॥ ४२

१ प्रमाणि. २ (स्वगतम्). ३ वा म.

द्रोणः—भो भो यज्ञमनुभवितुमागता राजानः ! शृण्वन्तु शृण्वन्तु भवन्तः । इहात्रभवान् युवराजो दुर्योधनः, न, न, मातुलसहितः, यदि पाण्डवानां प्रवृत्तिरुपनेतव्या, राज्यस्यार्धं प्रदास्यति किल । ननु पुत्र !

दुर्योधनः—अथ किम् ।

द्रोणः—एतद् द्विः त्रिः सम्प्रधार्यताम् ।

शकुनिः—पर्यं दास्यामि ।

द्रोणः—ननु गाङ्गेय !

भीष्मः—(आत्मगतम्)

आचार्यस्य यशः स्फीतं धर्मयुक्तस्य गृह्णतः ।
शाठ्ये दुर्योधनेनैव दह्यमानेन वञ्चितः ॥ ५४ ॥

(प्रकाशम्) पौत्र ! दुर्योधन ! अस्ति मम विराटेनाप्रकाशं वैरम्, अथ भवतो यज्ञमनुभवितुमनागत इति । तस्मात् क्रियतां तस्य गोग्रहणम् ।

द्रोणः—(अपवार्य) भो गाङ्गेय प्रियशिष्य, कस्तु मे तत्रभवान् निराटेधरः । किमर्थं तस्य गोग्रहणम् ? ।

भीष्मः—(जनान्तिकम्) भारद्वाजसुबुद्धे !

धर्षिता स्वशब्देन गोपमेष्यन्ति पाण्डवाः ।
अपि तेषां कृतज्ञत्वमिदं गोग्रहणे स्थितम् ॥ ५५ ॥

(प्रविश्य)

भटः—सज्जाः खलु रथा वाहा नगरप्रवेशाभिमुखाय ते ।

---

१ न, न, न २ भवतु भवतु. ३ रथा नगरप्रवेशाभिमुखाय or रथाः प्रवेशाभिमुखाय ।

दूतः—जयतु महाराजः।
सर्वे—किमागतो विराटेश्वरः।
दूतः—विराटनगरो नोपगच्छति।
सर्वे—कस्तस्य विघातः !
दूतः—श्रोतुमर्हति महाराजः। यत्तत्सम्बन्धि कीचकशतं

भ्रातृणाम्,

रात्रौ छन्नेन केनापि बाहुभ्यामेव हिंसितम्।
दृश्यते हि शरीराणामशस्त्रजनितो वधः॥ ५१॥

सर्वे—कथमशस्त्रजनितो वध इति।
भीष्मः—कथमशस्त्रेणेति। (अपवार्य) भो आचार्य! अनुग

पञ्चरात्रम्।

द्रोणः—(अपवार्य) किमर्थम्।
भीष्मः—

भीमसेनस्य कीर्त्या सुव्यक्तं बाहुशालिनः।
योऽस्मिन् भ्रातृगणे रोषः स तस्मिन् फलितः शनैः॥

द्रोणः—कथं भवान् जानाति।
भीष्मः—

कथं पण्डित! कुलेषु भ्रान्तानां बालचापलम्।
नाभिजानन्ति वत्सानां शृङ्गस्थानानि गोवृषाः॥ ५

द्रोणः—गोवृषा इति। हन्त सिद्धं कार्यम्। पुत्र! दुर्योधन!

पञ्चरात्रम्।

दुर्योधनः—अथ किम्।

---

१ भटः २ अत्र पाण्डवा इति

द्रोणः — [illegible] [illegible] [illegible] ! [illegible]
[illegible] । [illegible], [illegible], [illegible], [illegible]
[illegible], [illegible], [illegible] [illegible], [illegible]
[illegible] [illegible] । [illegible] !

दुर्योधनः — [illegible] ।

द्रोणः — [illegible] [illegible] [illegible] ।

शकुनिः — [illegible] ।

द्रोणः — [illegible] !

भीष्मः — ([illegible])

[illegible] [illegible] [illegible] [illegible] ।
[illegible] [illegible] [illegible] ॥ ५४ ॥

([illegible]) [illegible] [illegible],
[illegible] [illegible] । [illegible] [illegible]
[illegible] ।

द्रोणः — (अपवार्य) [illegible] [illegible], [illegible]
[illegible] । [illegible] !।

भीष्मः — ([illegible]) [illegible] !

[illegible] [illegible] [illegible] ।
[illegible] [illegible] [illegible] ॥ ५५ ॥

([illegible])

भटः — [illegible] [illegible] [illegible] नगरप्रवेशाभिमुखाय मे ।

[illegible] [illegible] ।

दुर्योधनः—

एभिरेव रथैः शीघ्रं क्रियतां तस्य गोग्रहः ।
गदा यज्ञप्रशान्ता च पुनर्मे कर्मेष्यति ॥ ५६ ॥

द्रोणः—

तस्मान्मे रथमानयन्तु पुरुषाः,

शकुनिः—

हस्ती ममानीयतां,

कर्णः—

भारार्थं भृशमुद्यतैरिह हयैर्युक्तो रथः स्थाप्यताम् ।

भीष्मः—

बुद्धिर्मे त्वरते विराटनगरं गन्तुं धनुस्त्वर्यतां,

सर्वे—

मुक्त्वा चापमिहैव तिष्ठतु भवानाज्ञाविधेया वयम् ॥ ५

द्रोणः—पुत्र ! दुर्योधन ! आचा तव युद्धे पराक्रमं द्रष्टुमिच

दुर्योधनः—यदभिरुचितं भवते ।

द्रोणः—वत्स ! गान्धारराज ! अस्मिन् गोग्रहणे तव खलु प्रथम

शकुनिः—बाढम् । प्रथमः कल्पः ।

[निष्क्रान्ताः सर्वे]

प्रथमोऽङ्कः

[प्रविश्य]

गोमित्रकः—(क) मातुल ! वन्दामि ।

वृद्धगोपालकः—(ख) सन्ती होदु सन्ती होदु अम्हाअं गोधणस्स अ । अले गोमित्तअ ! महालाअस्स विलाडस्स वस्सवड्ढण-गोप्पदाणणिमित्तं इमस्सिं णअलोववणवीहीए आअदु गोधणं सव्वे च किदमङ्गलोदआ दालिआ अ । अले गोमित्तअ ! गोवदालआण दालिआणं वाहल ।

गोमित्रकः—(ग) ज मादुलो आणवेदि । गोलक्खिणिए ! घिदपिण्ड ! सामिणि ! वसभदत्त ! कुम्भदत्त ! महिसदत्त ! आअच्छह आअच्छह सिग्घं ।

[ततः प्रविशन्ति सर्वे]

सर्वे—(घ) मादुल ! वन्दामो ।

(क) मातुल ! वन्दे ।

(ख) शान्तिर्भवतु शान्तिर्भवतु अस्माकं गोधनस्य च । अरे गोमित्रक ! महाराजस्य विराटस्य वर्षवर्धनगोप्रदाननिमित्तमस्मिन् नगरोपवनवीथ्यामायान्तु गोधनं सर्वे च कृतमङ्गलोदा गोपदारकदारिकाश्च । अरे गोमित्रक ! गोपदारकाणां दारिकाणां व्याहर ।

(ग) यन्मातुल आज्ञापयति । गोरक्षिणिके ! घृतपिण्ड ! स्वामिनि ! वृषभदत्त ! कुम्भदत्त ! महिषदत्त ! आगच्छतागच्छत शीघ्रम् ।

गोमित्रकः—(अ) हाहा माउल! एदे के वि मणुस्सा दीहि…
पण्डेहिं छलेहिं पोत्थअराहिस आरुहिअ सव्व…
विसन्ति चोला ।

वृद्धगोपालकः—(क) हीही सरसपाणा उद्दिसा । दारआ…
दालिआ ! णिग पक्कण पविसह ।

सर्वे—(ग) जं मादुलो आणवेदि । (निष्कान्ताः)

वृद्धगोपालकः—(ग) हाहा चिट्ठह चिट्ठह । पहरह पहरह । ग…
गह्णह । इमं वुत्तन्तं महाराअविराडस्स णिवेदअ…

(निष्क्रान्तः)

प्रवेशकः ।

(ततः प्रविशति भटः)

भटः—भो भो निवेद्यतां महाराजाय विराटेश्वराय—एता हि द…
कर्णप्रच्छन्नविक्रमैर्धार्तराष्ट्रैर्ह्रियन्ते गाव इति । तत्र हि,…

[अ] हाहा मातुल ! एते केऽपि मनुष्या दीर्घनिण्डपा…
रुच्छ्रैर्घोटकशकटिकामारुह्य सर्वं घोषं विद्रवन्ति चोराः ।

[क] हीही शरसपाना उद्दिष्टाः । दारकाः । दारिक…
पक्कणं प्रविशत ।

[ख] यन्मातुल आज्ञापयति ।

[ग] हाहा तिष्ठत तिष्ठत । प्रहरत प्रहरत । गृह्णीत गृ…

राजा—

मा तावद् ध्वजिनिविकीर्णवाजिकल्पा
　　गात्रे मे रणगतवृता ह्रियन्ते ।
पीनांसस्थलकवचः सचन्दनार्द्रो
　　निर्वेगा मम च शराः शराणि मुक्ते ॥ ३ ॥

जयसेन ! जयसेन !

(प्रविश्य)

भटः—जयतु जयतु महाराजः ।

राजा—अलं महाराजशब्देन । अवधूतं मे क्षत्रियत्वम् । उच्यतां रणविस्तरः ।

भटः—महाराज, न विस्तरार्हाणि विप्रियाणि । एष समासः

एकवर्णेषु गात्रेषु गवां स्यन्दनरेणुना ।
कशापातेषु दृश्यन्ते नानावर्णविभक्तयः ॥ ४ ॥

राजा—तेन हि,

धनुरुपनय शीघ्रं कल्प्यतां स्यन्दनो मे
　　मम गतिमनुयातु च्छन्दतो यस्य भक्तिः ।
रणशिरसि गवार्थे नास्ति मोघः प्रयत्नो
　　निधनमपि यशः स्यान्मोक्षयित्वा तु धर्मः ॥

भटः—यदाज्ञापयति महाराजः । (निष्क्रान्तः)

राजा—भोः ! किन्नु खलु दुर्योधनस्य मामन्तरेण वैरम् । आ भवितुमनागत इति । कथमनुभवामि । कीचकानां वि

भगवान्– (उपविश्य) भोः राजन् !

[illegible] ।
[illegible] ॥ ८ ॥

राजा —भगवन् ! गोग्रहणा[illegible] ।

भगवान्—केन ।

राजा—धार्तराष्ट्रैः ।

भगवान्—(आत्मगतम्) भोः कष्टम्,

एकोदरस्य खलु नाम लोके
मनस्विनो कम्पयते मनांसि ।
वैरप्रियैर्हि कृतेऽपराधे
यस्मात्समस्माभिरिवापराद्धम् ॥ ९ ॥

विराटः—भगवन् ! किमिदानीं विचार्यते ।

भगवान्—न खलु किञ्चित् । नैषामुत्सुकः ।

राजा—अद्यप्रभृति विभृता भविष्यन्ति । यदि शक्तोऽपि युधि
मर्षयति, अहं न मर्षयामि ।

भगवान्—एवमेतत् (आत्मगतम्)

अद्येदानीं पर्णशय्या च भूमौ
राज्यभ्रंशो द्रौपदीधर्षणं वा ।
वैरान्यत्र संश्रितानां निवासः
सर्वं श्लाघ्यं यत् क्षमा ज्ञायते मे ॥ १० ॥

---

१ केन कारणात् २ विधर्मा, कधर्मं

(प्रविश्य)

भटः—जयतु महाराजः ।

राजा—अथ किं प्राप्तो दुर्योधनः ।

भटः—न खलु दुर्योधन एव, पृथिव्यां राजानः सर्वे प्राप्ताः ।

> द्रोणश्च भीष्मश्च जयद्रथश्च
> शल्योऽङ्गराजः शकुनिः कृपश्च ।
> तेषां रथोत्क्षिप्तचलत्पताकै-
> र्भाति ध्वजैरेव वनं न वाजिः ॥ ११ ॥

राजा—(उत्थाय कृताञ्जलिः) कथं तत्रभवान् गाङ्गेयोऽपि प्राप्तः ।

भगवान्—साधु, धर्मेणापि नातिक्रान्त समुदाचारः । (आत्मगतम्)
भोः,

> विमर्शं खलु सम्प्राप्तः कृष्णा गुरुरतमः ।
> शङ्के तीर्णां प्रतिज्ञेति स्मारणं क्रियते मम ॥ १२ ॥

राजा—प्रवेशय ।

(प्रविश्य)

भटः—जयतु महाराजः ।

विराटः—सूतस्तावदाहूयताम् ।

भटः—यदाज्ञापयति महाराजः । (निष्क्रान्तः)

(प्रविश्य)

सूतः—जयत्वायुष्मान् ।

राजा—

स्यन्दनेन शीघ्रं मे श्राव्यः प्राप्तो ग्लानिभिः ।
नैवापयातुं शक्नोति जेष्यामीत्यमनोरथः ॥ २३ ॥

सूतः—यदाज्ञापयत्यायुष्मान् । आयुष्मन् !

निपुणा सम्प्रवेश्य यस्मिन् परिचितो रथः ।
स्वचर्यां संस्कर्तुं समाश्वासयितुं गतः ॥ २४ ॥

राजा—कथं निर्यातः कुमारः ।

भगवान्—भो राजन् ! सेवायितां सर्वायितां कुमारः ।

अगणितगुणदोषो युद्धनिश्चयश्च बाल्या-
न च दहति न कश्चित्[1] सन्निकृष्टो रणाग्निः
अथ च परिहरन्ते धार्तराष्ट्रा न किञ्चि-
न्न खलु परिभवात् ते युद्धदोषान् ब्रवीमि ॥ १

राजा—तेन हि शीघ्रमन्यो रथः कल्प्यताम् ।

सूतः—यदाज्ञापयत्यायुष्मान् ।

राजा—अथवा एहि तावत् ।

सूतः—आयुष्मन् ! अयमस्मि ।

राजा—

त्वमिदानीं कुमारस्य किं न वाहितवान् रथम् ।
अनुज्ञातोऽसि किं तेन न राज्ञां सारथिर्भवान् ॥ १

1 कंचित्.

राजा—भगवन्! अकाले स्वस्थवाक्यं मन्युमुत्पादयति।

भगवान्—अलं मन्युना। कदाचिदद्भुतं नोपपन्नम्।

राजा—आ अस्त्येत्। गच्छ भूयो ज्ञायतां वृत्तान्तः।

भटः—यदाज्ञापयति महाराजः। (निष्क्रान्तः)

राजा—

क्व नु खल्वेष महसा कम्पयन्निव मेदिनीम्।
नदीस्रोत इवाविद्धो क्षणात् संवर्तते ध्वनिः॥ २१

ज्ञायतां शब्दः।

(प्रविश्य)

भटः—जयतु महाराजः। [illegible]

भगवान्—एष मामनृतवादिनं न कुर्यात्।

राजा—किमाचरितं कुमारेण?

भटः—

कृत्वा नीता नागाः शरशतनिपातैर्न कवचा
हयो वा योधो वा न वहति न कश्चिच्छरशतम्
शरैः स्तम्भीभूताः शरपरिकराः स्यन्दनभुजाः
संक्षिप्ता मार्गाः सरति धनुषा शातनदीम्॥

भगवान्—(आत्मगतम्)

एतदश्वत्थाम्ना येन शक्रस्य लम्भितौ।
रथवरः पतिता धारा शरेण प्रेरिताः शराः॥

राजा—अथ पौरिदानीं को वृत्तान्तः।

[illegible]— [illegible] ॥ २४ ॥

[illegible]— [illegible] । [illegible]

[illegible] ।

[illegible] ॥ २५ ॥

[illegible]— [illegible] ।

[illegible]

[illegible] ।

[illegible]

[illegible] ॥ २६ ॥

भटः— [illegible]

[illegible]

[illegible] ।

[illegible]

[illegible] ॥ २७ ॥

राजा— [illegible] ।

भटः— [illegible] महाराजः । (निष्क्रम्य प्रविश्य) जयतु महाराजः, जयतु [illegible] । प्रिय निवेदये महाराजाय । [illegible] ।

१ [illegible] २ [illegible] ३ [illegible]

भगवान्—दिष्ट्या भवान् वर्धते ।

राजा—न न । भगवतो वृद्धिरेषा । अथ कुमार इदानीं क

भटः—इष्टपरिस्पन्दानां योधपुरुषाणां कर्माणि पुल

कुमारः ।

राजा—अहो श्लाघनीयव्यापारः खल्वयं कुमारः ।

नाडितस्य हि योधस्य श्लाघनीयेन कर्मणा ।
अकालान्तरिता पूजा नाशयत्येव वेदनाम् ॥ २

अथ बृहन्नलेदानीं क ।

भटः—प्रियनिवेदनार्थमभ्यन्तरं प्रविष्टा ।

राजा—बृहन्नला तावदाहूयताम् ।

भटः—यदाज्ञापयति महाराजः ।

(ततः प्रविशति बृहन्नला)

बृहन्नला—(निरूप्य सविमर्शम्)

गाण्डीवेन मुहूर्तमाततगुणेनासीत् प्रतिस्पर्धिनि
बाणानां परिवर्तनेष्वविशदा मुष्टिर्न मे संहता ।
गोधास्थानगता न चास्ति पटुता स्थाने हृतं सौष्ठवं
स्त्रीभावाद्धिथिलीकृतः परिचयाद्रागमा तु पश्चात् स्म

मया हि,

अनेन वेषेण नरेन्द्रमध्ये लज्जायमानेन धनुर्विकृष्टम् ।
पार्था तु तावत्पुरदर्शितेषु शीघ्रं निमग्नः कर्दमेषु रेणुः

१ [illegible] २ [illegible] ३ [illegible]

भोः !

जित्वापि गां विजयमप्युपलभ्य राज्ञो
नैवास्ति मे जयगतो मनसि प्रहर्षः ।
दुःशासनं समरमूर्धनि सन्निगृह्य
बद्ध्वा यदद्य न विराटपुरं प्रविष्टः ॥ ३१॥

उत्तराभीनिर्दत्तालङ्कारेणालङ्कृतो मंडितो इच्छामि राजान द्रष्टुम्। तस्माद् विराटेश्वरं पश्यामि । (परिवृत्य दृष्ट्वा)

अये ! अयमार्यो युधिष्ठिरः,

यौवनः श्रेष्ठतपोवने रतो नरेश्वरो ब्राह्मणवृत्तमाश्रितः
विमुक्तराज्योऽप्यभिवर्धितः श्रिया त्रिदण्डधारी न च दण्डधारकः ॥३२॥

(उपगम्य) भगवन् ! अभिवादये !

भगवान्—स्वस्ति ।

बृहन्नला—(क) जेदु भट्टा ।

राजा—

अयत्नेन रूपमकारणं कुलं
महत्सु नीचेषु च कर्म शोभने ।
इदं हि रूपं परिभूतपूर्वकं
तदेव भूयो बहुमानमागतम् ॥ ३३ ॥

बृहन्नले ! परिश्रान्तामपि भवतीं भूयः परिश्रमयिष्ये ।

उध्यतां रणविस्तरः

---

(१) मंडित, मंडित (क) जयतु भर्ता ।

बृहन्नला— (क) सुणादु भट्टा ।

राजा—ऊर्जितं कर्म । संस्कृतमभिधीयताम् ।

बृहन्नला—श्रोतुमर्हति महाराजः ।

(प्रविश्य)

भटः—जयतु महाराजः ।

राजा—

अपूर्व इव ते हर्षो ब्रूहि केनासि विस्मितः ।

भटः—

अश्रद्धेयं प्रियं प्राप्तं सौभद्रो ग्रहणं गतः ॥ ३४ ॥

बृहन्नला—कथं गृहीतः (आत्मगतम्)

तुलितबलमिदं मयाद्य सैन्यं
परिगणितं च रणेऽद्य मे स दृष्टः ।
सदृश इह तु तेन नास्ति कश्चित्
क इह भवेन्निहतेषु कीचकेषु ॥ ३५ ॥

भगवान्—बृहन्नले ! किमेतत् ।

बृहन्नला—भगवन् !

न जाने तस्य जेतारं बलवाञ्छिक्षितस्तु सः ।
पितॄणां भाग्यदोषेण प्राप्नुयादपि धर्षणम् ॥ ३६ ॥

(क) शृणोतु भर्ता ।

बृहन्नला—यदाज्ञापयति महाराजः । (आत्मगतम्) चिर
    लन्धाकाङ्क्षिनोऽयं नियोगो लब्धः ।

भगवान्—[आत्मगतम्]

अथेदानीं यातु सन्दर्शनं वा शून्ये दृष्ट्वा गाढमालिङ्गनं वा ।
स्वैरं तावद् यातु मुद्राम्यतां वा मत्प्रत्यक्षं लज्जते ह्येष पुत्रः ॥४०

राजा—पश्यतु भवान् कुमारस्य कर्म ।

नृपा भीष्मादयो भग्नाः सौभद्रो ग्रहणं गतः ।
उत्तरेणाद्य संक्षेपात्पार्थेन पृथिवी जिता ॥ ४१ ॥

[ततः प्रविशति भीमसेनः]

भीमसेनः—

आदीपिते जतुगृहे स्वभुजावसक्ता
मद्भ्रातरश्च जननी च मयोपनीताः ।
सौभद्रमेकतनयं रथात्तु यातं
तं च श्रमं प्रथममद्य समं हि मन्ये ॥ ४२ ॥

इत इतः कुमारः ।

[ततः प्रविशत्यभिमन्युः बृहन्नला च]

अभिमन्युः—भोः ! को नु खल्वेषः,
विशालवक्षास्तनुनिम्नोदरः स्थिरोन्नतांसोरुमहान् कटीकृशः ।
इहाहृतो येन भुजैकयन्त्रितो मयाधिकेनापि न चास्मि पीडितः ॥४३

बृहन्नला—इत इतः कुमारः ।

अभिमन्युः—अये अयमपरः कः,

अयुज्यमानैः प्रमदाविभूषणैः करेणुशोभाभिरिवार्पितो[1] गजः ।
लघुश्च वेषेण महानिवौजसा विभात्युमावेषमिवाश्रितो हरः ॥४४॥

बृहन्नला—(अपवार्य) इममिहानयता किमिदानीमार्येण कृतम् ।

अजित इति तावद् दूषितः पूर्वयुद्धे
दयितसुतवियुक्ता शोचनीया सुभद्रा ।
जित इति पुनरेनं रुष्यते वासुभद्रो
भवतु बहु किमुक्त्वा दूषितो हस्तसारः ॥४५॥

भीमसेनः—अर्जुन !

बृहन्नला—अथकिमथकिमर्जुनपुत्रोऽयम् ।

भीमसेनः—(अपवार्य)

जानाम्येनान् निग्रहादस्य दोषान्
को वा पुत्रं मर्षयेच्छत्रुहस्ते ।
इष्यापत्या किन्तु दुःखे हि मग्ना
पश्यत्वेनं द्रौपदीत्याहतोऽयम्[2] ॥४६॥

बृहन्नला—(अपवार्य) आर्य ! अभिभाषणकौतूहलं मे महत् ।
वाचालयत्वेनमार्यः ।

भीमसेनः—बाढम् । अभिमन्यो !

अभिमन्युः—अभिमन्युर्नाम ।

भीमसेनः—रुष्यत्येष मया । त्वमेवैनमभिभाषय ।

बृहन्नला—अभिमन्यो !

१ अर्पितो २ आहतो मे ३ हंभोः

अभिमन्युः—कथं कथम् । अभिमन्युर्नामाहम् । भोः !

नाचिरप्यभिभाष्यन्ते नामभिः क्षत्रियान्वयाः ।
इहायं समुदाचारो ग्रहणं¹ परिभूयते ॥ ४७ ॥

बृहन्नला—अभिमन्यो ! सुखमास्ते ते जननी ।

अभिमन्युः—कथं कथम् । जननी नाम ।

किं भवान् धर्मराजो मे भीमसेनो धनञ्जयः ।
यन्मां पितृवदाक्रम्य स्त्रीगतां पृच्छसे कथाम् ॥४८॥

बृहन्नला—अभिमन्यो ! अपि कुशली देवकीपुत्रः केशवः ।

अभिमन्युः—कथं तत्रभवन्तमपि नाम्ना । अथकिम् अथकि
कुशली भवता संसृष्टः ।

(उभौ परस्परमवलोकयतः)

अभिमन्युः—कथमिदानीं सावज्ञमिव मां हस्यते ।

बृहन्नला—न खलु किञ्चित् ।

पार्थं पितरमुद्दिश्य मातुलं च जनार्दनम् ।
तरुणस्य कृतास्त्रस्य युक्तो युद्धपराजयः ॥ ४९ ॥

अभिमन्युः—*

²अलमात्मस्तवं कर्तुं नास्माकमुचितं कुले ।
हतेषु हि शरान् पश्य नाम नान्यद् भविष्यति ॥५

बृहन्नला—(आत्मगतम्) सम्यगाह कुमारः ।

रथपथगगनमनागमे शरनिपुणेन न पश्चिदप्यविदः ।
अदर्शि च पतितो भवेयं यदि न मया परिवर्तितो रथः स्यात् ॥

(प्रकाशम्) एवं वाक्यशौण्डीर्यम् । किमर्थं तेन पदातिना गृहीतः ।

अभिमन्युः—

अशस्त्रो मामभिगतस्ततोऽस्मि ग्रहणं गतः ।
न्यस्तशस्त्रं हि को हन्यादर्जुनं पितरं स्मरन् ॥५२॥

भीमसेनः—(आत्मगतम्)

धन्यः खल्वर्जुनो, येन प्रत्यक्षमुभयं श्रुतम् ।
पुत्रस्य च पितुः श्लाघ्य संग्रामेषु पराक्रमः ॥५३॥

राजा—त्वर्यतां त्वर्यतामभिमन्युः ।

बृहन्नला—इत इतः कुमारः । एष महाराजः । उपसर्पतु कुमारः ।

अभिमन्युः—आः कस्य महाराजः ।

बृहन्नला—ननु ब्राह्मणेन सहास्ते ।

अभिमन्युः—ब्राह्मणेनेति । (उपगम्य) भगवन् अभिवादये ।

भगवान्—एह्येहि वत्स !

शौण्डीर्यं धृतविनयं दयां स्वपक्षे माधुर्यं धनुषि जयं पराक्रमं च ।
एकस्मिन् पितरि गुणानवाप्नुहि त्वं शेषाणां यदपि च रोचते चतुर्णाम् ॥

अभिमन्युः—अनुगृहीतोऽस्मि ।

---

१ अदर्शपि २ न न न

राजा—एह्येहि पुत्र ! कथं न मामभिवादयसि । अहो
खल्वयं क्षत्रियकुमारः । अहमस्य दर्पप्रशमनं करो
केनायं गृहीतः ।

भीमसेनः—महाराज ! मया ।

अभिमन्युः—अशस्त्रेणेत्यभिधीयताम् ।

भीमसेनः—शान्तं शान्तं पापम् ।

> सहजौ मे प्रहरणं भुजौ पीनांसकोमलौ ।
> तावाश्रित्य प्रयुध्येयं दुर्बलैर्गृह्यते धनुः ॥ ५५ ॥

अभिमन्युः—मा तावद् भोः !

> बाहुरक्षौहिणी यस्य निर्व्याजो यस्य विक्रमः ।
> किं भवान् मध्यमस्तातस्तस्यैतत् सदृशं वचः ॥ ५

भगवान्—पुत्र ! कोऽयं मध्यमो नाम ।

अभिमन्युः—श्रूयताम् । अथवा, नन्वनुत्तरां वयं
साध्वन्यो ब्रूयात् ।

राजा—भवतु भवतु । मद्वचनात् । पुत्र ! कोऽयं मध्यमं

अभिमन्युः—श्रूयताम् । येन,

> [3] योक्त्रयित्वा जरासन्धं कण्ठश्लिष्टेन बाहुना ।
> असह्यकर्म तत् कृत्वा नीतः कृष्णोऽतदर्हताम् ॥

---

१ प्रहरणौ २ ननु अनुत्तरा ३ तूलयित्वा ।

राजा

[illegible] ।

[illegible] ॥ ५८ ॥

[illegible]—[illegible]

[illegible] ।

[illegible] ॥ ५९ ॥

([illegible])

कुमार:—

[illegible] ।

[illegible] ॥ ६० ॥

(उपसृत्य) भगवन् ! अभिवादये ।

भगवान्—[illegible] ।

कुमार:—तात ! अभिवादये !

राजा—एहि पुत्र ! आयुष्मान् भव । पुत्र ! पृथिव्याः [illegible]

[illegible]

कुमार:—पृथिव्याः । [illegible] ।

राजा—पुत्र ! [illegible] ।

कुमार:—[illegible] ।

राजा—[illegible] ।

कुमार:—[illegible] ! अथवा,

१ [illegible]

राजा—एह्येहि पुत्र । कथं न मामभिवादयसि । अहो उ
खल्वयं क्षत्रियकुमारः । अहमस्य दर्पप्रशमनं करोमि
केनायं गृहीतः ।

भीमसेनः—महाराज ! मया ।

अभिमन्युः—अशस्त्रेणेत्यभिधीयताम् ।

भीमसेनः—शान्तं शान्तं पापम् ।

सहजौ मे प्रहरणं भुजौ पीनांसकोमलौ ।
तावाश्रित्य प्रयुध्येयं दुर्बलैर्गृह्यते धनुः ॥ ५५ ॥

अभिमन्युः—मा तावद् भोः !

बाहुरक्षौहिणी यस्य निर्व्याजो यस्य विक्रमः ।
किं भवान् मध्यमस्तातस्तस्यैतत् सदृशं वचः ॥ ५६

भगवान्—पुत्र ! कोऽयं मध्यमो नाम ।

अभिमन्युः—श्रूयताम् । अथवा, नन्वनुत्तरां वयं म
गान्यो ब्रूयात् ।

राजा—भवतु भवतु । मद्वचनात् । पुत्र ! कोऽयं मध्यमो

अभिमन्युः—श्रूयताम् । येन,

[1] योऽत्रयित्वा जरासन्धं कण्ठश्लिष्टेन बाहुना ।
असह्यकर्म तत् कृत्वा नीतः कृष्णोऽतदर्हताम् ॥ ५

[illegible]

श्मशानाद्धनुरादाय तूणी चाक्षयसायके ।
नृपा भीष्मादयो भग्ना वयं च परिरक्षिताः ॥ ६१ ॥

राजा—एवमेतत् ।

बृहन्नला—प्रसीदतु प्रसीदतु महाराजः ।
अयं बाल्यात्तु सम्भ्रान्तो न वेत्ति प्रहरन्नपि ।
कृत्स्नं कर्म स्वयं कृत्वा परस्येत्यवगच्छति ॥ ६२ ॥

उत्तरः—व्यपनयतु भवाञ्छङ्काम् । इदमाख्यास्यते,
प्रकोष्ठान्तरसंगूढं गाण्डीवज्याहतं किणम् ।
यत्तद् द्वादशवर्षान्ते नैव याति सवर्णताम् ॥ ६३ ॥

बृहन्नला—
एतन्मे परिहार्याणां व्यावर्तनकृतं किणम् ।
सन्निरोधविवर्णत्वाद् गोधास्थानमिहागतम् ॥ ६४ ॥

राजा—पश्यामस्तावत् ।

बृहन्नला—
रुद्रबाणावलीढाङ्गो यद्यहं भारतोऽर्जुनः ।
[1]सुव्यक्तं भीमसेनोऽयमयं राजा युधिष्ठिरः ॥ ६५ ॥

राजा—भो धर्मराज! वृकोदर! धनञ्जय! कथं न मां विश्वसि
भवतु भवतु प्राप्तकाले। बृहन्नले! प्रविश त्वमभ्यन्तर

बृहन्नला—यदाज्ञापयति महाराजः ।

भगवान्—बृहन्नले प्रविश त्वमभ्यन्तरं ।

बृहन्नला—यदाज्ञापयति भगवान् ।

भगवान्—अर्जुन! न खलु न खलु प्रवेष्टव्यम्। तीर्णप्रतिज्ञा यय

1 not in some [illegible]

यौधिष्ठिरं धैर्यमवाप्नुहि त्वं भैमं बलं नैपुणमर्जुनस्य ।
माद्रीजयोः कान्तिमथाभिरूप्य कीर्तिं च कृष्णस्य जगत्प्रियस्य
(आत्मगतम्) उत्तरासान्निध्यमस्तु मां बाधते । किंनि-
कारिष्ये । भवतु दृष्टम् । [1]कोऽत्र ।

(प्रविश्य)

भटः—जयतु महाराजः ।

राजा—[illegible] ।

भटः—यदाज्ञापयति महाराजः । [निष्क्रम्य प्रविश्य] इमा अत्र ।

राजा-(प्रतिगृह्य) अर्जुन ! गोग्रहणविजयशुल्कार्थं प्रतिगृह्यतामुत्त

भगवान्— एतदवनतं शिरः ।

अर्जुन —(आत्मगतम्) एतत् चारित्रं मे तुलयति । (प्रकाशम्) भो राजन् !

इयमन्तःपुरे मां मातृवत् पूजिता मया ।
उर्वश्या यथा तथा पुत्रार्थं प्रतिगृह्यते ॥ २१ ॥

युधिष्ठिरः— एतदवनतं शिरः ।

राजा—

[illegible]
[illegible] ॥ २२ ॥

[illegible]

[1] [illegible]

अथ तृतीयोऽङ्कः।

(ततः प्रविशति सूतः)

सूतः—भो भोः! निवेद्यतां निवेद्यतां [illegible]
[illegible] कि,

[illegible]
[illegible]।
[illegible]
[illegible] ॥ १ ॥

इति।

(ततः प्रविशतो भीष्मद्रोणौ।)

द्रोणः—सूत! कथय कथय।

रणपटुरपनीतः केन मे शिष्यपुत्रः
क इह मम शरैर्दैवैर्योद्धुकामः।
कथय पुरुषसारं यावदस्त्रं धनुर्वा
बलवत इव दूतांस्तत्र सम्प्रेषयामि ॥ २ ॥

भीष्मः—सूत! कथय कथय।

भगनापयालिप्यनाभिज्ञदोषस्तारुण्यभावेन विलम्ब्यमानः।
केनैष हस्तिग्रहणोद्यतेन यूथे प्रयाते कलभो गृहीतः॥ ३

(ततः प्रविशति दुर्योधनः कर्णः शकुनिश्च)

१ भद्रः। २ बान्धवतः। ३ दृष्ट।

सूत — [illegible]
[illegible]

भीष्म — [illegible]

सूत — [illegible]

भीष्म — [illegible]
[illegible]

सूतः — [illegible]

दुर्योधनः —

[illegible]
[illegible] ॥ [illegible] ॥

सूतः — [illegible]
[illegible]
[illegible] ॥ १० ॥

भीष्मः—तेन हि [illegible] ।

सर्वे—किमर्थम् ।

भीष्मः—

हतप्रेक्षो यदि बाहुना रथी वृकोदरस्य [illegible]
पुरा हि तेन द्रुपदात्मजा हरन् [illegible]

([illegible])

भटः—[illegible] । [illegible] ।

भीष्मः—[illegible] ।

भटः—

[illegible] ।
[illegible] ॥ १८ ॥

भीष्मः—आनय ।

(भट आनयति)

भीष्मः—(गृहीत्वा निरीक्ष्य) [illegible] ' [illegible] ' [illegible] । [illegible] ।

शकुनिः—(गृहीत्वानुवाच्य) अर्जुनस्य । (इति [illegible] पादयोः पतति)

द्रोणः—(शरं गृहीत्वा) [illegible]

एष शिष्येण मे क्षिप्तो गांगेय वन्दितु शर
पादयोः पतितो भूमौ मां कर्णेनाभिवन्दितुम् ॥ १९ ॥

शकुनिः—मा तावद् भोः । शरप्रत्ययः इदानीं श्रद्धातव्यम् ।

यौवः स्यादर्जुनो नाम तेनायं चोज्झितः शरः ।
लिखित्वा चोत्तरेणापि प्रकाशमुपनीयताम् ॥ २० ॥

दुर्योधनः—

तेषां राज्यप्रदानार्थमनृतं कथ्यते यदि ।
राजस्यार्धं प्रदास्यामि यावद् दृष्टे युधिष्ठिरे ॥ २१ ॥

शकुनिः— [illegible] ।

द्रोणः

[illegible] पथगतानपि [illegible] ।
[illegible] ॥ २४ ॥

दुर्योधनः—

बाढं दत्तं मया राज्यं पाण्डवेभ्यो यथापुरम् ।
मृतेऽपि हि नराः सर्वे सत्ये तिष्ठन्ति तिष्ठति ॥ २५ ॥

द्रोणः—

हन्त सर्वे प्रसन्नाः स्मः प्रवृद्धकुलसंपदः ।
इमामपि महीं कृत्स्नां राजसिंहः प्रशास्तु नः ॥ २६

[निष्क्रान्ताः सर्वे ।]

तृतीयोऽङ्कः ।

अवसितं पञ्चरात्रम् ।

शुभं भूयात् ।

This is the sacrifice of Duryodhana, the lo[rd of the] Kurus, when, kings together with all their q[ueens] come, out of love (for him). 2.

[End of the introduction.]

(Then enter three Brahmanas)

All:—Oh! the splendour of the King of K[urus'] sacrifice!

First—Here, indeed,

By reason of the remnants from the food [eaten] by the Brahmanas the quarters have become, as it [were,] full of Kusha grass blooming with flowers. The m[ultitu]tudes of trees have the fragrance of their flowers [taken] away by the smoke of sacrificial oblations. Tige[rs are] like deer. Mountains have lions never moving [out] for killing. When the King has taken the vow, [the] world also seems to have done the same. 3.

Second—What you say is right.

Fire, the best mouth of gods is gratified [with] oblations. The chief of the Brahmanas are ple[ased] with (the gifts of) wealth. Collections of birds [are] satisfied and so are all men, on all sides, together [with] their herds of cows. This world, resonant with [the] praises of) the merits (residing) in the King, is delighted everywhere. Thus it has excelled in [splendour] the whole region (forming the abode of gods.) 4.

Here is the [illegible] first being taken [illegible] the heretical Brahmanas [illegible] fire of [illegible] by being mixed with the (sacrificial) fire [illegible] (pious) relative of a family, in which some [illegible] have transgressed the moral bonds, is removed [illegible] the fire (of his house) defiled by the contact of (impious) relatives. [illegible]

Third —Both of you will please see [illegible] scene here.

The cart which was full of ghee, (now used [illegible] the sacrifice), is burning on account of the slight[illegible] ness though sprinkled over with water, just as a w[illegible] whose child is dead, burns with sorrow by rea[illegible] her love for the child though drenched with (f[illegible] (of tears). [illegible]

First —you have well said.

The fire, which was first small and slow [illegible] ground was covered with green grass, is now prepared to burn this sacrificial cart of the [illegible] (now that the grass has been dried). Fanned by wind and surrounded by flames it has in due c[illegible] come to the wheel, and assuming a circular f[illegible] account of the ring of its rim appears like the (d[illegible] the) sun. [illegible]

Second —Both of you will please look [illegible] other scene.

Five serpents, afraid of the fire, have together come out from the bottom of the anthill through its holes, just like the five senses of a dead person coming out of his body (by way of the five different holes). 10.

Third—Here is another scene. Both of you may have look at it.

The birds living in the interior of the hollow of the tree have flown out of it, as it is being burnt by the sacrificial fire fanned by the wind, just like the vital breaths of a man flying out of his body. 11.

First—It is so.

The forest full of trees laden with flowers is being burnt on account of the existence of one dry tree, like a family which is ruined on account of one member void of moral character. 12

Second —

These bamboos shaken by the wind and being burnt by the sacrificial fire, go up and down like men's fortunes. 13

Third:—you have said well.

As a good man coming into contact with a bad family is ruined by the sins of a woman clinging to his shoulders, so is this tree being burnt on account of a dry creeper clinging to its trunk. 14.

First:—Both of you, may have a look an- other (scene).

Having as it were devoured, (*i. e.* burnt) at w- the food of this forest full of trees, bushes, and sh- and following the course of the Kusha grass, (grow- on the bank of the river,) this fire has now descend- to the river, as if to rinse its mouth and sip water. 15

Second—Here, this—

Fire has gone from one tree to another by mea- of the tattered garments of Kusha grass spread betwe- them. The fruit of the plantain tree, being burnt, f- down as if from ripeness. Here in front, of us, f- down like the axe of God Shiva, this palm tree togeth- with large multitude of beehives on it, being burnt- its root for a long time. 16.

Third:—Oh joy! God fire has (soon) beco- calm like a good man's anger.

Here has the force of the fire perished by rea- of the exhaustion of fuel like that of a gentleman- liberality by reason of the loss of wealth. 17.

First—The fire is now burning the sacri- ladle, the Arani, (the fire-producing wooden stick) the kusha grass like a man impoverished by his add- to vices feeding himself by selling his clothes, and such other personal possessions. 18.

Second Here is a Palasha tree, standing on the bank of the river with its branches bent down (to the water). With its hand in the form of the one leaf moving in the water) being shaken by the wind, it is, as it were, offering funeral libations to those trees whose life is destroyed by the forest fire. 19.

Third —come on then. We, too shall, in the meantime, rinse our mouths and sip water.

(All rinse their hands and sip water.)

First —O, His Majesty Duryodhana, with Bhisma and Drona in his front and followed by this respectable circle of all the princes, is coming to this very side.

"Feed (all creatures), by (performing) sacrifices, conquer the earth by your prowess, leave off anger and be kind to your own men" Thus speaking sweetly on account of their allusions to the recent occurrences, these citizens, show their favour to the Pandavas themselves. 20.

Come on then; we shall pay our respects to the Lord of Kurus.

Both —Well.

All—Victory, Victory to Your Majesty.

[*Exeunt all*]

(Here ends of the Interlude.)

(Then enter Bhisma and Drona.)

Drona:—To tell the truth I myself have been favoured by Duryodhana in resorting to piety. For,

Leaving his relations and friends, a pupil's fault goes (is attributed) to his teacher; for, it is neither the fault of a father nor that of a mother who hands over his or her own young child to a preceptor. 21.

Bhisma·—This Duryodhana,

Having got celebration by attaining gold and silver (in gambling) (he) had incurred infamy by his fondness for a fight (with the Pandavas). He himself having performed this righteous rite has now, after a long time become a sharer of merit and is looking splendid in this form. 22.

Duryodhana —

I have, no doubt, shown faith (in Shastras) so all the elders are satisfied. The world confides in me; my merits are established and the scandal has disappeared. What they say *viz.* that heaven can be obtained (only) by the dead, is false; (the truth is) heaven is not invisible and may yield its fruit even here in various ways. 23.

Karna —O son of Gandhari, you have but done what was proper in giving away the wealth justly coming to you. For,

The prosperity of warriors depends on their arrows. He, who stores wealth for his sons, is

leceived. After having given away all wealth to Brahmanas, a king should give his sons the bow only. 24.

Shakuni:—The Lord of the Angas, whose mind as his sins washed off by the Avabhritha bath in the langes, has said well

Karna:—Ikshvaku, Sharyati, Yayati, Rama, Manhata, Nabhaga, Nriga and Ambarisha, these together with their treasures and kingdoms have perished in odies, but live still in their sacrifices.

All:—O son of Gandhari, we congratulate you on the completion of the sacrifice

Duryodhana:—I am very thankful to you. O charya, I pay you my respects.

Drona:—My dear boy, come, come, this is not the due order.

Duryodhana:—Then what is the due order ?

Drona:—Don't you see ?

This Bhishma, who is a god in a human form ould be saluted first. I do not like this behaviour to salute me passing over Bhishma. 26.

Bhishma:—Don't, don't say so. I am inferior to ou for many reasons. For,

(It is but well-known that) I am born of my other, (while) you are self-born. The weapon is the



means of my living, while universal love is yours. Y are a Brahmana, (while) I am born in warrior's ra You are (my) preceptor and I am your pupil very o 27.

Drona:—Do great men not possess the power disparaging themselves (if they want to do so)?

Duryodhana:—O preceptor, I pay you my re pects.

Drona:—Come, come child. Be you troubled this very way in performing the Avabhritha ablution

Duryodhana:—I am much obliged. Grand-fath I salute you.

Bhishma:—Come grandson, may your mind calm in this very way.

Duryodhana:—I am very thankful (to you). maternal uncle, I salute you.

Shakuni.—Child,

Having, in this very way performed all sacrific in which copious gifts are granted to all (Brahmana may you like Jarasandha conquer all the kings a bring them (together),—for the Rajasuya sacrifice. 2

Drona:—Oh, even in the words of blessin Shakuni suggests (martial) toil. Oh! the warrior-b is indeed fond of hostilities.

Duryodhana: -I thank you all; oh, how i indeed, that Virata has not come when all the ki have come.

Shakuni. I have sent a messenger for him. think he must be on his way.

Duryodhana --O Preceptor, my teacher in gion and archery, kindly accept some Dakshina (sent) from me.

Drona —Do you say 'accept some Dakshin well then, I shall then, beg of you something

Duryodhana —How is it ? Even the precep is going to beg of me something (when he is to c it.) ?

Bhishma - Oh ! what indeed, may be the fruit this your request) when, he has drunk the Soma j given him by you in childhood, under the order your elders, when he enjoys the shade of the imper umbrella, and when he is renowned, what is that th or gain or excellence in which he, a (learned) Brahm and a preceptor of the Kshatriyas can be lackin 1).

Duryodhana What are you thinking of now

I am dearer to you than your life, and you h taught me. I am counted among the braves and I h performed adventurous deeds. Please speak fr what you want and what I should give you.

mace is in my hands and every thing (else) is as good as already in yours. 31

Drona—Dear child, I will, indeed just speak, but the force of tears obstructs me.

All—Oh, how is it that even the preceptor is shedding tears?

Bhishma—My grandson Duryodhana, fruitless is all your effort (to comfort him).

Duryodhana—Who is here?

(Entering)

A Warrior—Victory to your Majesty!

Duryodhana—Just bring water please.

Warrior—As your Majesty Commands. *(goes out and enters again)* Victory to your Majesty. Here is water.

Duryodhana—Bring it here, *(taking the jar)* O preceptor, please wash the face spoiled by dropping of tears.

Drona—Never mind it, let the fulfilment of my (desired) object itself be the water for (cleaning my face).

Duryodhana—Oh! fie!

If you are thinking of my former crookedness and if you suppose that I would not give (what I

promise to give), you stretch forth your (right) hand hardened by (the discharge of) hundreds of arrows. Let the water here (I pour forth on it) be the guarantee of the gift. 32.

Drona —Oh ! my mind has got full confidence now. Dear child, listen !

Give a share (of the kingdom) to the helpless Pandavas whose whereabouts are not known for (the last) twelve years. This is what I beg and the Dakshina (you should give me.) 33.

Shakuni—(with distress) O, no, no !

Is it but proper for you, after opening the present matter in connection with the sacrifice, to deceive, in the name of religion, a pupil who is committed to your care and who confides in your nobleness as his Guru ? 34.

Drona —How do you say it is deceiving under the pretext of religion. Do not say so, O Shakuni you have become proud by (your supremacy over) the country of the Gandharas. Because you are ignoble, you think all people to be ignoble. Oh Alas !

It is deceiving to say that the ancestral kingdom should be given to the brothers ! (But) what is better? That it is given at (our) requests or that it is taken by with force? 35.

All:—How indeed can it be (taken) with force?

Bhishma—One thing was begun and another followed. O preceptor, the matter in hand is more important at this time and not this quarrel.

Drona: It is not proper now to use mean words; let the quarrel itself go on.

Bhishma—May your Reverence be calm. Lo here my grandson,

Weak, poor and helpless, they seek peace with you and do not show their pride to you. You are the eldest of all, and they love you. Will you, (therefore) keep them in your house or let them live for ever in the company of beasts. 39.

Shakuni—Let them live, let them live,

Karna—O preceptor, enough of anger! Indeed Duryodhana,

Does become angry when he is made to hear something of harsh import although benefecial, and does not like that any great man should be praised. Let the (your) pupil's (sacrificial) work, which has (almost) come to an end be guarded (from such quarrels): your pupil (Duryodhana) who is the source of many a disaster (when angry) be led by persuasive means, (to fulfil your desire) like an elephant having many a bad habit.

Drona:—My dear Karna, a Bramhana's temper is fiery. I am warned at a proper time. Here I follow



Drona:—*(To himself)* What? Shakuni! Alas! the matter is spoiled.

Duryodhana:—Maternal uncle, here please; friend Karna, here please.

Drona:—*(Aside)* Well, I shall first do so. *(openly)* My dear boy, the King of the Gandharas, here please.

Shakuni:—Here I am.

Drona:—Dear boy,

Old-age is full of anger; so the rashness of this old man should be forgiven. Embracing is the means of pacifying the anger caused by such harsh words. 43.

Bhishma.—*(To himself)*

This preceptor begs pardon of Shakuni on account of his love for his pupil. Though thus conciliated he will not leave his crookedness. 44.

Shakuni:—*(To himself)* O, the preceptor is indeed a rogue. He tries to conciliate me through a strong desire to gain his own purpose.

(All turn round and sit down)

Duryodhana:—Maternal uncle, what do you decide about granting half the kingdom to the Pandavas.

Shakuni:—I think it should not be given.



On the palm of the hands of the precepter I har poured down water. The elders in my family have her of it and (it is regarded) throughout the world as the bes proof of the fulfilment of a promise. So whether it b a political mistake (comitted by me) or decept (practised by Drona on me) or whatever else it might b according to you, O King, still I wish to make th water (promise) true. 47

Shakuni—Is it not, indeed, then, that you are t be saved from (the blame of) speaking false words?

Duryodhana—Yes.

Shakuni—Then just (come) here. (*Approaches*) O Preceptor, here is His Majesty the Lord of Kur making a request to Your Worship.

Drona—My dear boy, King of the Gandhar say,

Shakuni—He will surely grant a half of h kingdom (to the Pandavas) if any intelligence abo them is brought within FIVE NIGHTS (i. e. days now, you should bring them (or their intelligence).

Drona—O, don't, don't do so.

Those who, for the last twelve years, were no found out by you, who are desirous of cheating them, a to be produced by me within five nights. Rather sa in plain words that the promise cannot be fulfilled. (

Messenger:—Overpowered by grief he has a come.

All:—What is the grief ?

Messenger:—Your Majesty may please listen,

That, his nearest relatives, the hundred Kich brothers,

Were murdered by some body in disguise du the night by means of arms only; since the death app (on examination of the bodies) to have been effec without (the use of) any weapon. 51

All.—How ? A murder ! effected withou weapon !

Bhishma.—How ! Without a weapon ! *(Asi* ,O Preceptor, do accept (the condition of) five nights

Drona— *(Aside)* What for ?

Bhishma—Clearly it must be the sportive act o Bhimasena of strong arms. The anger he had towar these hundred brothers has borne fruit on the hundred brothers. 52

Drona—How do you know (that) ?

Bhishma:—O clever one, what ? Do not b bullocks know the juvenile unruliness of their cal and infer the places (where) their calves, wandering

come to witness your sacrifice; so his cows shoul[d be] captured.

Drona:—(Aside) O Ganga's son, His Majesty t[he] Lord of the Viratas is indeed my dear pupil. Why (you) capture his cows?

Bhishma:—O Bramhana, with a mind.

The Pandavas will get angry by (the insu[lt of the] challenge in the form of) the sound of the ... They are grateful; and the fulfilment of (our) de[sired] object is centred in the capture of the cows. 55.

(Entering) A warrior:—Victory to your Maj[esty]. The chariots are ready for the (royal) entry into town.

Duryodhana:—By means of these very ch[ariots] let the capture of his cows be forthwith effected; (my) mace, which was at rest at the time of the sac[rifice] shall be wielded by me in my hands again. 56.

Drona;—Then, let my servants bring my ch[ariot].

Shakuni:—Let my elephant be brought.

Karna:—Let my chariot be kept ready here [wi]th such horses yoked to it, as are always ready to [bear] burden (however great,) for showing my bravery.

Bhishma:—My mind hastens me to go to the to[wn of] the Viratas. Bring my bow soon.



ACT II

(*Then enters an old cowherd*)

The Cowherd:—May my cows have many long-lived calves. May the young females of the co herds have long-lived husbands. May our king Vi be the only lord of the earth. After all the auspici and delightful things are over, the best cows and all boys and girls of cowherds are prepared, just to gat in the avenue of the town-garden, for the purpose of cow-giving ceremony in honour of the brith-day festi of His Mejety the King of the Viratas. By occupy the position of seniority amongst them, I will enjoy (sport), (but) why indeed, does this crow facing the and sitting on a dry tree caw harshly (with an unpleas voice) and is scratching its mouth against a dry bra (of the tree). Let good betide us and the cows. Havi become, in the meanwhile, their leader I shall c together the boys and the girls of the cow-her Gomitraka, Gomitraka.

(*Entering*)

Gomitraka —Maternal uncle I salute you.

Old Cowherd:—Let good betide us and the co O Gomitraka after all the auspicious things are over t

best cows. . . . . . Viratas (*see 1st sentence of the cowherd*). O Gomitraka, call (here all) the boys and girls of cowherds.

Gomitraka —As my maternal uncle commands. O Gomitraka, Ghritapinda, Swamini, Vrishabhadatta, Kumbhadatta, Mahishadatta, come, come soon.

(*Then enter all*)

All—Maternal uncle, we all pay you our respects.

Old Cowherd —Let good betide us and the cows. After all the auspicious things...... . Viratas. (*see first sentence of the cowherd*) In the meantime let us be singing and dancing.

All —As (our) maternal uncle commands. (*All dance*).

Old Cowherd—Ha ! Ha ! you have danced well and sung well !! Let me also dance now. (*dances*)

All:—Oh, Alas, maternal uncle, a volume of dust is rising up.

Old Cowherd:—Not only dust but the roar of conches and drums also (is rising).

All—Ha ! Alas ! O maternal uncle, the sun, with his Circle covered with dust pale-white like the light of the moon during daytime, is now seen and then obscured again.

Gomitraka:—Ha ! Alas ! O maternal certain unknown men—these thieves—seated in carriages, with umbrellas white like lumps of curds overrunning the whole of our station.

Old Cowherd:—O als ! volleys of arrows l been let loose; boys and girls enter your huts (ham at once.

All—Just as our maternal uncle comma (*Exit*)

Old Cowherd.—Ha ! Ha ! Wait, wait, st strike the thieves ! Arrest? (the cows), arrest. L report the matter to the great king of the Viratas. (

(*Here ends the Interlude*)

(*Then enters a warrior*)

The Warrior:—Let His Majesty the King o Viratas be informed, that these cows are being t away by the sons of Dhritarastra who are secretly the valour for evil purpose of theft and that, beside

This herd of cows here is in a pitiable cond and greatly disturbed, being, on all sides, full of piteous cries set up by the running calves, and numbe of cows in their distress, and the big bullocks, who faces are stricken with fright at the sight of the sa spectacle are to be pitied. 1.

(Behind the curtain)

What do you say? By the sons of Dhritarashtra?

Warrior.—Yes Sir.

(Entering)

Chamberlain.—It is but proper for those who are maliciously inclined even to their own brothers. Here they are. *They are, O King, revenge for the enmity of* the King on the cows. They, who have fastened leathern fences on their wrists and fingers, are clad in armours and hold bows ready (for use), and sitting in chariots duly fitted for the purpose and elated with the pride of (their) valour, they are ready for fighting and are wellversed in the use of missiles,

O Jayasena, *giving* information (of this) to the king at an improper time, will excite his anger, engaged as he is now in the performance of the ceremony in honour of (his) birth-day star.

Warrior.—Gentle Sir, the matter is urgent and does not deserve delay. Inform him at once.

Chamberlain.—Here I inform (him).

(Then enters the King)

King.—O shame! That, while the cows, whose young calves are distressed and scattered by the fear of the noise of chariots, are being taken away, my shameless hand with strong shoulders, its bracelet

moving, and wet with sandal paste, should b food. 3.

Jayasena, Jayasena,

(Entering)

Warrior:—Victory, Victory to our great King

King:—Enough of (addressing me with) the t "the Great King." My dignity as a Kshatriya is ov thrown. Tell me the details of the fight.

Warrior:—(May it please Your Majesty). I pleasant thing do not deserve to be told in details. tell it in short.

On the bodies of the cows (appearing to be) one colour by reason of the dust thrown up by t chariots, are seen dividing lines of different colou (only) in places where whips have fallen. 4.

King:—Bring (therefore) (my) bow at once; my chariot be made ready. Let him alone, who devoted to me, at his own will, follow my footst (me), our efforts for the cows, in the edge of the bat are not fruitless. (for) Even death will lead to fa but having released the cows we shall obtain merit.

Warrior:—As Your Majesty commands. (Exit

King:—Oh ! Why indeed should Duryodha have enmity against me. Oh (I see) because I did r

to to witness his sacrifice. How can I witness (it). On account of the murder of the Kichakas we have become sorely agrieved. The reason may be, that I am friendly to the Pandavas though indirectly By all means, however, I must fight with them now. But Bhagavana, from his having lived in the town of Hastinapur, might be acqainted with Duryodhana's nature. Or,

Though, it may be granted that he (Bhagvana) will not reveae Duryodhana's weak points, still a person, who has some object to gain, will, owing to his need, indeed have to persist till his desires are accomplished. 6

Who is here ?

(*Entering*)

Warrior —Victory to Your Majesty.

King. —Just call Bhagavana here.

Warrior —As your Majesty commands. (*Exit*) (*Then enters Bhagvana*)

Bhagvana:—(Looking all round)

Oh !. What indeed may this be ? The best elephants are being equipped; the horsemen are clad in armours; the chariots have their axle-beams fixed; the warriors have girded up their loins. On seeing the the preparation for war a strange fear arises in me, not

certainly with regard to myself, as my min sufficiently under my control, but (with regard to brothers) as they are inconsiderate (and may in t excitement for fight, reveal themselves). 7.

(*Approaching*) Victory, victory to you.

King —O Bhagavana, here this Virata pays his respects.

Bhagavana:—Hail to you.

King:—I am obliged. Here is a seat (for) Please sit down.

Bhagavana —Well; (sitting) O king,

*Why is this preparation (made) ? (Is it becau*se Goddess of Royal fortune is not going to be content (t is it going to harass the arrogant or to relieve th afflicted. 8.

King —Sir, I am insulted by reason of the captu of (my) cows.

Bhagavana —By whom ?

King:—By the sons of Dhritarashtra.

Dhag:—Do you say 'by the sons of Dhritarashtra' (*To himself*) O alas !

Relation in this world, indeed, makes the m of the wise tremble. For, to tell the truth,

they (the Kauravas) in their fondness for enmity have committed the offence (still) I feel as if we have done it ourselves 9

King —Revered Sir, what are you thinking of now ?

Bhag —Of nothing indeed I am only anxious about them.

King —From today they will be calm and quiet (i. e they will not venture to make a commotion again) Even if Yudhishtira, though powerful, bears it, I shall not endure (that)

Bhag —Yes, you are right (*To himself*)

Sleeping on dried leaves spread on the ground, loss of the kingdom or the assault on Draupadi, living in disguise and as dependants, all this is praiseworthy now that the fact of (all this being due to) my forgiving nature is well-known and recognized by good men like Virata 10.

(*Entering*)

Warrior —Victory to your Majesty !

King —What is Duryodhana doing now ?

Warrior—Not only Duryodhana, (but) all the kings on the earth have come (together)

Drona, Bhishma, Jayadratha, Shalya, the king of the Angas, Shakuni and Kripa, (have all come) We

were broken down not by these arrows but by the sight of their mere banner-poles themselves, with their flag-cloths fluttering, on account of the jolting of their chariots. 11

King —(*Rising and folding his hands*) What ! Has the revered Ganga's son also come ?

Bhag —(*To himself*) well done; though insulted he has not abandoned good manners. Oh !

Why indeed has the best and the eldest of the Kurus come ? I think he has come to remind me, that the promise is (now) fulfilled. 12

King:—Who is here ?

(*Entering*)

Warrior:—Victory to the great King.

King.—Just call the charioteer.

Warrior —Just as Your Majesty commands (*Exit*)

(*Entering*)

Charioteer —Victory to the long-lived one.

King —Bring my chariot soon.

Here has come a worthy guest on the battle-field I shall satisfy Bhishma with my arrows. That I should conquer him is not my desire. 13

Charioteer —Just as my long-lived Lord commands. But O long-lived sir,

Sitting in your chariot, accustomed to break through (your) enemies' battle array, Uttara has gone forth to show his skill in driving a chariot 14

King —How? Has the Prince already gone forth?

Bhag —O King, call back, call back the Prince, for,

On account of his boyhood he is regardless of consequences either good or bad, and is very eager for fight. It is not (certain) that the fire of fight approaching near will not burn anybody, nor will the sons of Dhritarashtra spare anything. I talk to you for these evils resulting from battle not certainly because I desire to insult (your son by doing so) 15

King —Then prepare another chariot at once

Charioteer —As the long-lived King commands

King —Or first come here

Charioteer — O long-lived one, here I am

King Why did you not drive the chariot of the Prince? Were you permitted by him (not to drive the chariot)? Or is it that you suppose that you are not a charioteer for kings? 16

Charioteer:—May the long-lived one be pleased (I beg your pardon). Having prepared the chariot, I

was indeed present for service in conformity with the usual practices of the charioteers. But the Prince setting me aside, appointed—Brihannala, to (do) the office of (his) charioteer. (I cannot say) whether was to make a fun of her or that she had really a skill in it (i. e. charioteer's work). 17

King:—What ? Do you say Brihannala (has gone

Bhag—O king, enough of fear.

If Brihannala has gone seated in the chariot, making the day dark with the clouds of dust raised by the revolutions of its wheels then your chariot itself will in a few moments conquer (your) enemies even without arrows, warding them off by the very sound of the ru (of its wheels). 18

King.—Then let another chariot be made ready

Char—.As my long-lived Lord commands.
(E

(*Entering*)

Warrior —The Prince's chariot is indeed turned back (lit. broken).

King.—How indeed could it be turned back (broken) ?

Bhag —How indeed could it be defeated now

Warrior.—Your Majesty will kindly listen;

As the path of its horses was blocked up by many the enemies well-versed in the art of fighting, the ariot was defeated in its progress and has now oceeded towards the cemetery in the hope of resting a thicket of trees. 19

Bhag.—(to himself) O ! I (see), here, indeed lies e Gandiva bow. *(Openly)* O king

That the chariot has turned towards the cemetery some good omen indicating that the camp of the sons Dhritarashtra will (soon) become a cemetery 20

King.—Bhagavan, words such as these from an nconcerned person (uttered) at an improper time reate anger

Bhag —Enough of anger I have never sopken efore, any word that has proved false

King—O yes, it is so Go and again find out what has taken place (further).

Warrior —Just as the great King commands.

(Exit)

King—What indeed may this noise be, which as arisen in a moment, like (that of) the stream of a iver when pierced (blocked up by some impediment) n its course, suddenly causing as it were the (whole) arth to quake. 21

Let the (source of the) noise be ascertained.

(Entering)

Warrior:—Victory to the great king. The Pr however, now leaving the cemetery after his horses taken rest for a while—

Bhag:—(I hope) it will not make me false.

King:—What has the Prince done ?

Warrior:—(He) has rendered the black elep reddish (with blood) by throwing hundreds of ar on them. There is none—neither a horse n warrior—that does not bear a hundred arrows (in his body). The best chariots which are surrou by arrows, have been rendered motionless by arrows (thrown on them). The roads are covered arrows and the bow is, as it were, pouring four fearful river of arrows. 22

Bhag:—*(To himself)*

This is the result of the possession (by Ar of the (two) ever inexhaustible quivers on accoun which he could, at the time of burning the Khar forest, discharge as many arrows as were the En rain-water poured down by Indra. 23

King:—What is the news now about the cra

Warrior:—I have no direct knowledge about the messengers say,

Drona, having recognized the twang of the bow be the same (as that of Arjuna) has drawn back. hishma, having seen an arrow (of the enemy) on his wn banner does not strike thinking it to be of no le to continue the fighting any longer. Karna has een defeated with arrows. And other kings struck ith terror say, "what is this?" Although there is ich a cause of fear, Abhimanyu alone does not care r it on account of his boyhood. 24

Bhag:—How? Has Abhimanyu come? O king,

If the son of Subhadra, the fire of the (combined) valour of both the families (the Pandavas and Kauravas) is fighting (then) let another charioteer be sent (as) Brihannalla will be bewildered in this case. 25

King:—No, No, do not say so.

Having repelled Bhishma whose armour was impenetrable to Parashurama's arrows and Drona whose weapons are spells, and having caused Karna and Jayadratha and the remaining various kings to retreat, will he (my son) not overpower with his arrows, Subhadra's son, (simply) through fear of the fame of father Arjuna (as an unrivalled warrior)? Of course he will; but though joined (in a struggle with him) the Prince will (I am sure) spare (his life), (as) equality in age is suited to (produce) friendly feelings (between them). 26

Warrior.—The prince's chariot here which when (the reins are) held up by him (the charioteer) and begins to run on when they are let loose by him. Even having approached (the enemy's chariot) neither assails it, nor wishes to harass it; ... turning, to a place near (the enemy), it turns round (at once). (In this way) His chariot is, as if, ... instructions in the practice of chariot-driving 27

King:—Go and fetch the news again.

Warrior—Just as the Great King commands. (*Going out and re-entering*) Victory to the Great King. Victory to the Lord of the Viratas. I shall ... inform the Great King, of (*something*) pleasing. The (enemy's attempt in) capturing of the cows has been defeated (by the Prince). Dhritarashtra's sons have fled away.

Bhag:—Right glad am I to congratulate you.

King:—No no, (rather) you deserve the congratulations. Well, where is the Prince now?

Warrior—The Prince is noting down in a book, the deeds of those warriors whose valour he observed.

King:—Oh, the Prince is really doing (a) praiseworthy (thing).

For, honour, done without any loss of time to a warrior wounded in some (praiseworthy) action, ... (his) pain. 28

Well then, where is Brihannala now ?

Warrior —She has entered the harem to inform (this) happy news

King.—Just call Brihannala.

Warrior —As the Great King commands.

(*Exit*)

(*Then enters Brihannala*)

Brihannala —(*Observing with an expression of thoughtfulness*)

(On account of want of practice for a long time) I had to make a forcible effort for a while, when my Gandiva bow was being strung. For a while my fist could not be clenched and showed no ease and readiness in the act of drawing out and discharging the arrows For a moment the fitness (for speedy action seemed to have) disappeared from that part of the hand where the leathern fence (Godha) is worn (by warriors to ward of injury from the strokes of the bow-string). After a (little) practice however, my own (real) nature that was slackened by reason of my assumption of a female form was (soon) recollected (resumed) by me. 29

For,

(Although) I bent my bow (against) the enemy overpowered by shame on account of this (female) dress in the midst of the kings, yet the march (against the enemy) was made in the showers of arrows (discharged by me) and (so many men on the enemy's side

were slain that) the dust, (raised on the battl[e] having been reduced to the state of mud (by the [...] of blood), soon settled down, 30

Oh (alas) !

Although (after) I have won back the cows [...] gained victory for the king (Virata), still in my [...] I feel no triumph (coming from) for success. S[...] have not captured and bound Dusshasana to [...] the van of the battle and entered the town of the Vir[...] (with him). 31

I am rather ashamed to see the King, (Yu[dhish]thira), adorned as I am with (these fresh) orna[ments] given by *Uttara* out of pleasure. I shall, there[fore] see the Lord of the Viratas. (*Walking round*[,] *beholding*) Oh here is the revered Yudhishthira.

(Although he is) in youth (still), he has [...] going into the best penance-forest. He is the [...] men, still he has resorted to the living of a Brah[...] Although he has abandoned (his) kingdom, (still) [...] ever increasing in glory And although he [...] holder of the three Dandas (i. e. the three staves [...] sannyasin) still he is not the holder of (even) one D[...] (the power of inflicting punishment). 32

(*Approaching*) O Bhagavana, I salute you

Bhaga. —Hail (to you).

Brika —Victory to my Lord

King —

Neither the form, nor the family is the cause (of man's greatness). The deed alone shines in the case of the great or the low. This very form which was despised before, has again become a recepient of great honour. 33

O Brihannala, although you have already tired still I shall trouble you again. Tell me the details of the fight.

Bri —May my Lord listen (to it).

King —The deed is glorious. Describe it in Sanskrit.

Bri —Your Majesty may be pleased to listen.

(Entering)

Warrior —Victory to the Great King.

King —Your joy seems to be extraordinary. Say why are you struck with wonder.

Warrior

A good thing that cannot (even) be believed has happened. The son of Subhadra has been captured. 34

Bri :—How was he taken prisoner?

(To himself)

Today the strength of this army (of Virata) [illegible] weighed (tested) and calculated by me. He also [illegible] seen by me in the battle. But, here (in this [illegible]) there is none equal to him. Then in this case what [illegible] it be, when the Kichakas have been (already) slain [illegible]

Bhag. —O Brihannala, what is this?

Bri. O Bhagavan,

I know of none who can conquer him. He is [illegible] powerful and trained. But perhaps through the [illegible] of his fathers (the Pandavas) he might have met [illegible] this disgraceful defeat. 36

King. —But now, how was he captured?

Warrior.

He was fearlessly taken down by means of [illegible] arms after getting into his chariot.

King. By whom?

Warrior. (By him) indeed who has [illegible] [illegible] by the [illegible] in the kitchen. 37

Bri. [illegible] O King, He has been [illegible] [illegible] and has not been [illegible]

[illegible] I satisfied myself [illegible] [illegible] yesterday [illegible] [illegible] by [illegible]

King. [illegible]

[illegible]

Bhag.—O King, people will think that the honour done to Abhimanyu, whose protectors are the Yadavas and the Pandavas, is through fear. The right course, therefore, will be to dishonour him.

King.—The son of a Yadava lady does not deserve to be dishonoured. For,

He is the son (nephew) of Yudhishthira. His age is the same as that of our son. We bear friendly relations with Drupada for generations, and therefore he is our grandson (because Subhadra is the cowife of Draupadi) and perhaps his relationship as our son-in-law may not be far off, since we are the father of a daughter. He is besides, a guest worthy of respect according to his dignity and the Pandavas are our beloved friends. 30

Bhag.—What you say is right. But for the sake of confirmation—my raising the objection and your satisfaction of it—i. e. the discussion between us was necessary.

King.—Now, (the question is) by whom should he be introduced?

Bhag.—He should be introduced by Brihannala.

King.—O Brihannala, let Abimanyu be shown in.

Brih.—As Your Majesty commands. *(To himself)* I have got this order which I was long longing after.

Bhag:—(To himself)

Now, let him see his son, in private, to-day and having seen him embrace him closely; and embrace him indeed now freely shed tears of joy; since he must feel shame to do this in my presence. 40

King:—Just think of the Prince's deed.

Bhishma and such other kings are defeated. Subhadra's son is captured. Uttara has in short practically conquered the whole earth. 41

(Then enters Bhimsena)

Bhima:—When the lac-house was set on fire, my brothers and mother, placed on (my) arms, were carried away by me. Having today taken down, from (his) chariot (against his will) this young son of Subhadra alone, I think that the fatigue I experienced before is equal (to the fatigue felt in the present case.) (i. e. so great in proportion is the weight of Abhimanyu). 42

This way, this way, Prince.

(Then enter Abhimanyu and Brihannala)

Abhi:—O? who indeed may he be?

By whom, superior in strength, have I been brought here held by one arm alone. He has a broad chest, a stomach endowed with thinness. He has shoulders steady and raised, and is thick in his thighs

so slender in his waist. I have not been troubled in the least by him though he is superior in strength. 43

Brih. — This way, this way, Prince.

Ut. — Oh, who is this person?

Adorned with women's ornaments not becoming him, he appears like an elephant decorated with those of a female elephant. Mean in point of his dress, he yet seems to be great in splendour. He appears to be, as it were, the God Shiva in Uma's garb. 44

Brih. — (*Aside*) what has been done now by my noble brother in bringing him here?

Firstly (Abhimanyu) has incurred the stain of having been conquered. (Secondly) Subhadra separated already from her husband and now from her dear son, will be reduced to a very pitiable state. Krishna will get angry with him that he has been defeated. (But) Let it be, what is the use of speaking much. The strength of his arms is stained as having been abused. 45

Bhima :—Arjuna!

Brih. —Oh yes, yes, Arjuna's son he is.

Bhima :—(*Aside*)

Accepting, however, even these evils in view of the benefit secured, I have brought him here. Who,

indeed, will bear to see his son in the hands of the enemy (But his capture was the very thing we wish for.) He has been brought here in order that Drupad plunged deep in sorrow, may see him. 46

Brih:—(Aside) O noble brother, I have a great curiosity for (hearing his) conversation. You must please make him speak, (something).

Bhima:—All right, O Abhimanyu,

Abhi.—How ? (is it, you address me simply Abhimanyu ?)

Bhima:—He gets angry with me. You, yourself may make him speak.

Brih:—O Abhimanyu.

Abhi:—How ? what do you say ? Am I indeed (to be addressed) only by my name Abhimanyu ? Oh!

Those born in a Kshatriya family, are called (simply) by their names even by the low ! Is this the mode of address here ? Or is it my capture (for which I am) thus treated with contempt ? 47

Brih:—I hope your mother is happy.

Abhi:—How? How do you ask about my mother

Are you my King Dharma, or Bhimasena or Dhananjaya, that lording it over me like (my) father you ask me news about women? 48

that was not pierced by him (who is an expert in th art of archery.) Even I myself would have bee wounded, had I not turned round the chariot. 51

(Openly) This is an expression of your boast words (only) *(for) How is it that you were captu by this man walking on foot?*

Abhi. —*He came to me without any weapons* therefore I was captured. For, who will kill one that has laid down (his) arms? (Never certainly mysel remembering my father Arjuna.

Bhim. —*(To himself)*

Blessed indeed is Arjuna, who himself has beg both these things which are praiseworthy to the s and the father *(i.e. Arjuna himself)*, viz. their hero in battles. 52.

King —Make haste, bring in Abhimanyu at once

Bhata —This way, this way, Prince, here is the Great King. May the Prince approach him.

Abhi. — Oh! Whose great king is he?

Bhata — Nay, no, no (Do not speak so.) He is with a Brahmana?

Abhi. —Do you say with a Brahmana? *(After a b ing)* Revered Brahmana, I respectfully salute (you)

King —Come, come, my dear boy.

May you obt[illegible] one of your parent[illegible] compassion for yo[illegible] success in the operation [illegible] you [illegible] also [illegible] parents extend [illegible]

Abh [illegible]

King Come [illegible] my de[illegible] How do you not salute me [illegible] indeed, elated with pride. Well, I shall humble his pride. Now, by whom was he captured?

Bhima —O great King, by me.

Abh.—Say, you were without any weapon then.

Bhima Peace, do not say so.

These my two arms, which are born with me and are beautiful with their fat shoulders serve me as my weapons. I can fight with their help. The bow is taken up by the weak (only). 55

Abh.—O, don't say so.

Are you that my middle father whose arms are his Akshauhini army, and whose heroism is true (without any fraud), such a speech only becomes him. 56

Bhag.—My son, who indeed is this middle one?

Abhi.—Hear. Or rather (I should not meet insult) I have no retort for a Brahmana. Better, l somebody else ask me.

King.—Well, well. O boy (say) in reply to question, who indeed is this middle one ?

Abhi.—The middle one is he, by whom,

Was bound Jarasandha, by means of his ro like arms round his neck. Having achieved t (famous) horrible deed, the chance of Krishna's meet it (death at the hands of Jarasandha) was averted. 5

King.—I do not take offence at this your insult reply. But I am pleased when you are ang Have I not offended you saying (there and then) "w should this boy stay here ? Let him go av (hence)". 58

Abhi.—If I am really to be favoured,

Let the usage usually observed in the case of w prisoners be followed in the case of my feet. (i. e. my feet be bound.) As I have been brought here somebody of your camp) with the arms, so Bhima take (me) away by his arms alone. 59

(Then enters Uttara)

Uttara.—

It is well-known, that false praise is indeed h ful, whatever may be thought by those that like

On account of his boyhood he is confounded and does not know (remember), though he himself was striking, and having himself performed the whole deed he thinks that it has been done by others. 62

Uttara.—Let Your Honour remove his doubt, (by telling him the truth). Or,

That well-known scar here, produced by the striking of the string of the Gandiva bow, which is hidden in the middle of the fore-part of the arm and which even after the lapse of twelve years, has not disappeared, (lit. has not got the same colour as that of the skin on the part of his body) (the scar will tell you the truth.) 63

Brih.—The scar is made by the turning round of my bracelets. Owing to the change in the colour caused by the obstruction of the bracelets, it is visible here, where the leathern fence is tied by the warriors (and is therefore mistaken for the mark of the bow string scar.) 64

King.—Let me just see it.

Brih.—If I am Arjuna, a descendant of Bharata with his body full of the marks of Shiva's arrows, then it is clear that, this is Bhimasena, and this is the King Yudhisthira. 65

King.—O King Dharma, O Bhima, O Arjuna, why do you not trust me. Well, we shall see when the

Abhi.—I am highly favoured.

Bhima.—O son, salute your father.

Abhi.—Sire, I salute you.

Arjuna.—Come, come, my son.

(Embracing)

This is that contact with my son's body, wh[illegible] being absent (so long), has come to me again after th[illegible] lapse of thirteen years. 69

My son, pay your respects to the Lord of t[illegible] Viratas.

Abhi.—I salute you.

King.—Come, come my child.

May you obtain the courage of Yudhistira, t[illegible] strength of Bhima, the skill of Arjuna, the splend[illegible] and wisdom of the two sons of Madri and the fame [illegible] Krishna, who is dear to the whole world. 70

(To himself) But the close contact of Ut[illegible] [illegible]ith Arjuna) troubles me (with suspicion). What sh[illegible] do now? Well I see. Who is here?

(Entering)

Warrior.—Victory to the Great King.

King.—Just (bring) water.

King.—As it pleases you.

O Dharmaraja, Bhima and Arjuna, come thi: this way. Let us enter the harem with extreme j this very account.

All.—Very well.

(Exit All)

[The second Act ends]

Faulty in his ignorance of (the various modes of) retreat, resorted to by the defeated, he stayed behind in accordance with the sentiment of youth. Who has captured him (under these circumstances) as one prepared to capture elephants, captures a cub, after the herd has fled, (and become secure). 3

(Then enter Duryodhana, Karna and Shakuni)

Duryo.—O charioteer, say at once, say, by whom has Abhimanyu been taken away. I myself shall make him free. For,

A family-quarrel is going on between his parents and myself; so that (adverse) critics may, in this case, possibly cast the blame on me alone. Besides he is (regarded by me as) my son first and then of the Pandavas. In (matters of) family-quarrels, young children are not at fault 4

Karna.—You have spoken very affectionately and properly O son of Gandhari,

But do so, (proceed to release him) not indeed as you have said, for fear of (the censorious amongst) your own people, or through (your) feelings (of affection) for the young children of your family, (firstly) because (as I think) Abhimanyu has fallen into the misfortune (of being made a prisoner,) while fighting for your interest, (young as he is) in the forefront of the battle and (secondly) because, he was not saved by us (veterans as we are) (almost shameful negligence on



Charioteer.—O Long-lived one, the science of war depends on men. Is it not known to the long-lived one?

There were even none of the difficulties spoken of (surmised) by you. And that great warrior (Abhimanyu) also was full of a number of arrows. His chariot also (was revolving) like a circle described in the air by a fire-brand, rapidly whirled round. Yet he was captured by some pedestrian rushing upon him. 8

All.—How? By a pedestrian?

Drona.—Well, what sort of a pedestrian was he?

Char.—What should I describe? His form or his prowess?

Bhishma.—Women are described by their form, whereas men by their prowess. Therefore, let his prowess be described.

Char.—Long-lived one.

Dur.—Why are you going to praise any man in boastful terms. Let it be told. (Go describing) I am not struck with fear, even if he be the very wind in (respect of) speed. 9

Char.—May it please Your Majesty to listen. He,

Having surpassed the horses [illegible] hand on a part of the [illegible] the chariot stood motionless [illegible] were stretched forth in [illegible]

Bhishma – Then our weapons [illegible]

All Why ?

If the chariot had its [illegible] arm, (then) let it be understood that [illegible] safe and secure in the [illegible] (Bhima). For formerly [illegible] taking away the daughter of Drupada [illegible] her caught and [illegible]

Drona [illegible] his appearance the time [illegible] hood. For in the school [illegible]

When an arrow, [illegible] was discharged by him [illegible] shaken, then having gone [illegible] caught hold of [illegible] (mark) [illegible]

Sak O [illegible] the [illegible] [illegible].

In the [illegible] [illegible] we the Pandavas [illegible]

Bhishma :—O king of the Gandharas, all th[illegible]
is said from inference.

We go to the battle-field taking up weapons a[illegible]
bows and ascending chariots. Only the two (perso[illegible]
Balarama and Bhima alone go to the battle-fi[illegible]
(equipped) only with their two arms. 14

Shak —Though fond of adventures, we ha[illegible]
been suddenly defeated by one man (Uttara). [illegible]
arguing like you, some will take that Uttara also [illegible]
be Arjuna. 15

Drona —O King of the Gandharas, have you s[illegible]
any doubt even about this (*viz.* that we were defea[illegible]
by Arjuna himself) ?

Can a bow pouring fourth a roar like that of
dry cloud be drawn by Uttara also on the battle-fi[illegible]
Can the sun be made void of heat and invincible fo[illegible]
moment by the arrows of Uttara even. 16

Bhishma.—O son of Gandhari, don't you perce[illegible]
that (the bow) was really drawn by Arjuna (and not
Uttara) is indeed plainly told by the words, the let[illegible]
of which are those inscribed on the lower ends of [illegible]
arrows (in conformity to the usual practice of archer[illegible]
and which flow from the tongue in the form of [illegible]
bow-string. (If you say you don't, I say) you do
lend your ears (to those words). 17



There may be another warrior Arjuna by ı (on Uttara's side) and this arrow may have be thrown by him. Let a clear (certificate) written Uttara also be produced (in support of your inferen as Uttara may be relied on. 20

Dur.—A lie may, perhaps, be told (by Utta with a view that I might give (half) the kingdom the Pandavas. So I shall give half the kingdom when Yudhishthira is seen. 21

(Entering)

Warrior.—Victory to Your Majesty. A messenger has come from the town of the Viratas.

Dur.—Let him be brought in.

War.—Just as the Great King commands (E

(Then enters Uttara)

Uttara.—My chariot, although it had come a short distance with very swift horses, was delayed the way (For,) The horses could move with difficul as the ground on all sides has become uneven account of the elephants killed by the arrows of Ke son. 22

(Entering and folding his hands) O sirs, I sa this whole circle of kings, the chief among whom the preceptor (Drona) and the grand-father (Bhishm

All.—May you be long-lived

Drona —O joy! We are all happy that we! strengthened the union of the different members of family. MAY THE BEST OF KINGS, AL(RULE OVER THIS OUR EARTH. 26

(Exit All)

[Here ends the Third Act]

PANCHARATRAM FINISHED

शुभं भूयात् ।

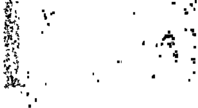


अस्ति विषयम्वेन अस्य ।) 'नाम कार्यं नाटकस्य गर्भितार्थप्रकाशकं। सा. द. ४७८। प्रस्तुतनाटकस्य परमगाम्भीर्यस्य कुलसंग्रहस्य पंचरात्रं साम्यतया पंचरात्रमित्येव।

नान्द्यन्ते--The word नान्दी in this expression ca not evidently mean the following benedictory vers but must be supposed here to refer to some cer mony which, as dictated by the religious instit of the Hindoos, in every work, is performed b the actors themselves, to propitiate the gods befo the play begins It does not form part of the pla

With the entrance of the सूत्रधार the dramat begins his work; and in conformity to the usu शिष्टसंप्रदाय introduces his work with a मंगल which h conveniently puts into the mouth of the सूत्र so that, it may serve as a मंगल for him too, befo beginning his work as a manager. The ver recited here, as well as those in all other drama by the सूत्रधार is really speaking the रंगद्वार, रंगद्वारमिति अंगं पूर्वरंगस्य। According to साहित्यदर्पण VI. 318-32 The साहित्यदर्पण says:--नत्र पूर्वं पूर्वरंग .... । एतन्नान्दी कस्यचिन्मतानुसारिणोक्तम्। वस्तुतस्तु पूर्वरंगस्य रंगद्वाराभिधानमंगमि त्युच्यते। यदुक्तं–Vide साहित्यदर्पण ६-३२२.

विश्वनाथ's remarks, that the words नान्द्यन्ते ar found written before वेदान्तेषु and such so-called नान in the ancient manuscripts of even Kalidasa plays, plainly support the view taken above as



recite the नान्दी and should then go away. सूत्रधार देनां (नान्दी) मध्यमं स्वरमास्थितः । स्थापकः प्रविशेन्यवास्सूत्रधारकृतिः । (Vide remarks of मा. द. on नान्द्यन्ते before.)

P. 1. V. 1 द्रोण—(1) Dark like a द्रोणकाक or द्रोणमेघ (2) द्रोणाचार्य the preceptor of the Kauravas and the Pandavas. [द्रोणकाकस्तु काकोलः । अमर. २. २१. or द्रोणः पुमान् कृपिपत्नीं कृष्णकाके स्थौल्यावृदन्तरे । मेदिनी] It is also the name of a cloud abounding in water. (from which rain streams forth as from a bucket.) So by श्लेष लक्षणा, द्रोण should be understood here as द्रोणमेघः i.e. कृष्णवर्ण =of a dark colour like a द्रोणकाक, or द्रोण may be taken here as a रूपक. But the former is better (*cf.* कोयमेवं विधेकाले कालपाशस्थिते मयि । अनावृष्टिहते सस्ये द्रोणमेघ इवोदितः । मृच्छ X 26. or केयमभ्युद्यते शस्त्रे मृत्युवक्त्रगते मयि । अनावृष्टिहते सस्ये द्रोणवृष्टिरिवागता । मृच्छ० X. 38.)

पृथिव्यर्जुनभीमदूत —पृथिव्यां अर्जुनभीमयोः दूत । or the messenger of भीम and अर्जुन (Pandavas in general) on this earth; or rather he, who was delegated by भीम and अर्जुन or the Pandavas, for getting back the part of this earth i e the territory over which the Pandavas ruled formerly. The compound अर्जुनभीमौ is objectionable. We should expect the order to be भीमार्जुनौ in view of the पाणिनि's rules of पूर्वनिपात (अल्पाच्तरम् २. २. ३४) In a द्वंद्व compound that word which has fewer vowels (syllables) is to be placed first; or भ्रात्रुर्ज्यायसः. *Var.* The name of the elder brother is placed first. *e. g.* युधिष्ठिरार्जुनौ.)

Shrikrishna [illegible] of the Pandavas in particular [illegible] that he was the messenger of [illegible] another reading [illegible] better for (1) Krishna was the messenger of the Pandavas and was never of [illegible]. The name of [illegible] is referred to again in the same verse [illegible] may be taken to be an adjective to कृष्ण and then the compound would be [illegible] कृष्ण ।

कर्णधार (कर्णं धार्यते इति कर्णधार: । कर्ण + धृ + अण्) कर्णधारस्य भाव: (कर्णे (1) a rudder, a helm (2) One of the characters of the play. कर्णधर —a helmsman, a pilot, a regulator a director (of the movements) of गरुड, the king of birds

शकुनीश्वरक शकुनि (1) a bird. शकुनि पुंसि विहगे सौबले कश्मलोऽपि (2) The maternal uncle of दुर्योधन. He is one of the characters of the play. शकुनीनां ईश्वर. The lord of birds *i. e.* गरुड

दुर्योधनः -(1) दुष्करं शत्रुभिः योधनं यस्य, One whose fighting with his enemies is very hard; unconquerable; invincible, difficult to be vauqnished; Shrikrishna was an invincible warrior. (2) The name of the king of the कौरव, he is one of the principal characters of the play

भीष्मयुधिष्ठिरः—भीष्म —(1) The son of the Ganges, also referred to as गांगेय or पितामह, the grand-

father He was the oldest of the Kauravas [illegible] Terrible to the wicked. [illegible] Another reading is [illegible] which [illegible] means terrible see [illegible] quoted above This [illegible] is not a good one for reasons given above (see note on [illegible]) युधिष्ठिर (1) [illegible] the eldest of the Pandavas (2) [illegible] battle steady in fighting this is when the [illegible] is applied to [illegible] The members of this compound [illegible] hence it is a [illegible] The word [illegible] only [illegible] of [illegible] where [illegible] first member of a compound is not [illegible] [illegible]

[illegible]

[illegible] usually, so [illegible] will have to be resorted to here. Here it means the first creator cf. [illegible] । द्विधा कृत्वात्मनो देहमर्धेन पुरुषोऽभवत् । अर्धेन नारी तस्यां स विराजमसृजत् प्रभुः ॥ तपस्तप्त्वासृजद्यं तु स स्वयं पुरुषो विराट् । [illegible] ॥ मनु १ ३२ ॥

उत्तरः —(उदग्र्योऽप्यथ श्रेष्ठ [illegible] । अमर ३. १९० [illegible] । उत्तर-(1) Excellent, best; one who always follows an excellent path (2) The prince of the Viratas (उत्तरं प्रतिवचने उदग्भोदीच्यप्रवरोत्तमे [illegible] । उत्तरस्तु विराटजे [illegible] । इति विश्व । उत्तरो also suggests the cows of Virata.

अभिमन्यु —मन्यु a sacrifice (मन्युर्दैन्ये क्रतौ क्रुधि । अमर. मन्युं यज्ञम् अभिगतः) One who goes towards a sacrifice. One who partook in sacrificial offerings. Oblations are offered to श्रीकृष्ण in a sacrifice and hence the adjective is applicable to him . (2) the son of सुभद्रा and अर्जुन The word is derived as अभिगतः मन्युः कोपः यस्य. At his very birth, he appeared very fiery and so he was named अभिमन्यु.

This benedictory verse contains names of a dozen characters of the play. This is an instance of the rhetoric figure called मुद्रालंकारः । मुद्रा=a stamp. The expression of things by their right names. सूच्यार्थसूचनं मुद्रा प्रकृतार्थपरैः पदैः । कुवलयानंद. It is a शब्दालंकार. All the words in the verse are श्लिष्ट or double-

meaning. सुदर्श in this case are the epithets applicable to the all-pervading god Shrikrishna. The adjectives also suggest the names of the principal characters of the play.

An indication of the principal event or events of the play in the first benedictory verse may be striking. But an attempt like this, to thrust in, employing श्लेष within the space of a verse, the names—so many and so [illegible] a number—of the characters in the play, at the [illegible] of elegance of expression and grammatical [illegible] is certainly not in keeping with [illegible]. [illegible] here [illegible] only recall to the [illegible] only the names of different [illegible] [illegible]

[illegible]



नेपथ्ये—(निः नेता तस्य पथ्यं हितं नेपथ्यं वस्त्य or वांच Lit.—what is suitable to the leader or men t characters. कुशीलवकुटुंबस्य स्थलं नेपथ्यमुच्यते । The pla which is always "Behind the curtain." नेपथ्य al means decoration, costume or dress.

कुरुराजस्य—(कुरूणां राजा कुरुराजः । राजाह. सखिभ्यष्ट ५-४-९१. राजन्, अहन् and सखिन् become respectiv राज, अह and सख at the end of a तत्पुरुष compound कुरु was the name of a country situated in t North of India about the sight of the mode Delhi. It was a tract of land to the East of t Jumna, in the upper part of the Doab near t city of Delhi, and the river सरस्वती. कुरुक्षेत्र is t famous battle field of Panipat.

Verse. 2. अन्तःपुर—Harem; inner apartme reserved for the ladies. It is so called from being situated in the heart of the town for t purposes of safety. प्रीत्या—हेतौ तृतीया.

स्थापना—Introduction स्थापना, प्रस्तावना and आ are synonyms. In all other classical plays this styled प्रस्तावना. The word स्थापना is not found दशरूपक. Bhasa uses it in almost all of his pla In बालचरित no word is used; and in कर्णभार he l used the word प्रस्तावना. In प्रतिज्ञायौगंधरायण there i variant आमुखम् for प्रस्तावना. Yet as the सूत्रधार mal in the verse प्रस्तुतार्थक्षेप this is called स्थापना

introduction It is peculiar to Bhasa that his introductions are very short and like Kalidasa or other poets he does not mention his name in them.

भो कुरुराजस्य—These words were first heard from behind the curtain by सूत्रधार who has, as if, announced the arrival of the three Bramhanas. The यज्ञसमृद्ध will be described in details in the विष्कंभक

The sacrifice of Duryodhana at the time of अज्ञातवास is a creation of the poet It is not mentioned in महाभारत. युधिष्ठिर performed राजसूय sacrifice and Duryodhana also wanted to perform one. But he was not allowed to perform it under the rules. He therefore performed another sacrifice वैष्णव यज्ञ after वनवास, in the 10th or 11 th yea of the Pandavas' exile. In the text it comes to, in the thirteenth year *i. e* two years after the वैष्णव यज्ञ. It is therefore purely a creation of the poetic imagination.

प्रथम —Bhasa has used general terms instead of using proper names

Verse 3. शिरोभिरुद्धृतैः०— *cf* शरच्छशाङ्कगौरेण वाताविद्धेन भामिनी । काशपुष्पलवेनेदं साश्रुपातं मुखं मम । स्वप्न० IV. हविर्धूम —*cf.* भिन्नो राग किसलयरुचामाज्यधूमोद्गमेन । शाकु०

[illegible] quite motionless [illegible] the wild beasts in the surrounding country [illegible] living a peaceful life, and hence the place was [illegible] from any danger and as such was fit for [illegible] sacrifice. **[illegible]** - Durvasa was performing a sacrifice and therefore he [illegible] observe the strictness of [illegible] [illegible]

[illegible] a state of [illegible] for the perfect [illegible]

[illegible]

[illegible]

तत्र अपरो वृत्तिने मृद्रे मसोपिनर्विः स्तुत । नहातरव मूर्च्छसे लिप्यते मातर । मयें भव मतवतः । अवसायिते—(अव अव+सो 4th Conj Parasm सति-to cut; to bring to an end +क्त P P P.) अवभृथस्नान—अवभृथ is the end or completion of a principl sacrifice, and स्नान is the sacred ablution or bathing at the end of a sacrificial ceremony. It is a part of the ceremony and is performed by the sacrificer for purification दीक्षान्तोऽवभृथो यज्ञे । अमर । उत्सृष्ट.-Pot pass part of उत् सृज् 6. P to cast forth, to discharge; to extinguish.

बटुचापलम्—बटूनां चापलम् । The sentence should have been दर्शितमेव तावत् बटुभि. चापलम्. Boys' are rash or inconsiderate and they have begun to throw away the fire, bef re the proper time.

दीप्तैकयूपा-यूप.-A sacrifical post; it is made of खदिर wood. खादिरेणैव यूपेन यजेत स्वर्गकामः । and is meant for fastening the victim at the time of offering the sacrifice. The post caught fire and was red with flames. It appeared like a golden hand of the lady earth. *cf*, कनकयूपविलंबबाहुः । उरु. II. 36, & रुचिरकनकयूपज्यायतालंबबाहुः V. 56. दीप्त Past Part of दीप् 4 Atm to shine; to blaze.

चैत्याग्निः—चैत्य is a sacrificial shed; an altar; a place of religious worship, चैत्यमायतनं तुल्ये । अमर. II. 7. चैत्ये यज्ञस्थाने अग्नि. चैत्याग्निः=The fire kept in the altar or in a sacred place; sanctified fire. There are

three sanctified fires, दक्षिणाग्नि, गार्हपत्य and आहवनीय वैत्याग्नि-is further compared to a द्विप. लौकिकाग्नि=ordinary fire which is not sacred, other than वैत्याग्नि. लौकिकाग्नि is compared to a श्रगाल or शश.

नात्यर्थं प्लुष्टपृष्ठा—किंचित् किंचित् दग्धतला वेदी इत्यर्थ (प्लुष्ट= past. part. of प्लुष् to burn, to scorch I. 4 9 प्लोषति, प्लुष्यति प्लुष्णाति) The cause of नात्यर्थं is explained by हरितकुशतया. Construe हरितकुशतया परिघ्ना वेदी अत्यर्थं न प्लुष्टपृष्ठा or (पूर्वं) हरितकुशतया अत्यर्थं न प्लुष्टपृष्ठा (अधुना ज्वालादिभि) परिघ्नाः; or परिघ्ना instrumental sing of परिघ्न् (परितः वर्तते इति परिघ्न् कर्तरि क्विप्) तथा and then with हरितकुशतया, which then becomes a हेतु. आर्द्रेषु आस्तीर्णेषु दर्भेषु वेदीपृष्ठस्य अत्यर्थं दाहो न जात इत्यर्थ ।

प्राग्वंशं-प्राक्+वंश-प्राक्=प्राचीन turned towards the East & वंश= bamboo-post. (it is a kind of sacrificial room having its columns turned towards the East) प्राग्वंश: प्राग् हविर्गेहात् । अमर It is an apartment towards the East of the sacrificial Hall. प्राचीनस्थूणो यज्ञशालाविशेषः । मल्लिनाथ on रघु. 15. 61. Some interpret it to mean a room in which the friends and the family of the sacrificer assemble. यजमानादिस्थित्यर्थं गृहम् or प्राग्वंश पत्नीशालारूप: अभिशालाया: प्राक् य: भाग: इति क्षीरस्वामी । एष धूम गज इव-The volume of smoke is compared to an elephant. The smoke enters the प्राग्वंश as an elephant enters a वल्लिनी. *cf.* वनकरिणीव गजप्रवेशनीयं दृष्टं । मेघ. ९-

[illegible] *Param* [illegible]

[illegible] P. P. [illegible]

[illegible] of a sacrificial [illegible], and [illegible] or bathing at the end of [illegible]. It is a part of the [illegible] the sacrifices for [illegible] [illegible] -*The past participle* [illegible] to discharge; to [illegible]

[illegible] - [illegible] The sentence [illegible] [illegible] and they have begun to [illegible] re the proper time.

[illegible] - A sacrificial post; it is [illegible] [illegible] and [illegible] for [illegible] victim at the time of [illegible] the [illegible] The post caught fire and was [illegible] with flames. It appeared like a golden [illegible] the [illegible] [illegible] V [illegible] Past Part [illegible] 4 Atm. to shine, to blaze.

[illegible] - [illegible] is a sacrificial shed; an [illegible] place [illegible] worship, [illegible] The fire kept in the [illegible] place, sanctified fire. The [illegible]

Verse 7. अग्निरग्निभयात्—The first अग्नि is गार्हपत्य which was kept in ग्रामांत अग्नेः भयात् from fear of लौकिकाग्नि. निर्वास्यते—lit. Is forced to live out or away; is driven or banished; is excommunicated. The word is best applicable here to ज्ञाति कुलेषु स्वाग्नन्यारित्रे (ज्ञाति)—A family in which some members have transgressed the moral bonds ज्ञाति is a sinful or impious relative or a member. ज्ञाति-भयात्—so that the other members of the family may not be poluted; or, being afraid that other relations may not be blamed, यथा ज्ञाति निर्वास्यते तथा अग्नि निर्वास्यते। अग्नि is लौकिकाग्नि and not श्रौताग्नि or गार्हपत्याग्नि अग्निभयात्—so that the flames may not spread. निर्वास्यते—is extinguished or put out

Verse 8. शकटी -Feminine of शकट a cart. (cf सुवर्णशकटिका, मृत्तिकाशकटिका मृच्छ. VI) A small sacrificial cart used for carrying materials and implements of sacrifice from one place to another घृतापूर्ण-कुम्भ अपूर्णा -The pots of ghee required for the purpose were kept in this cart and carried to the sacrificial pandal स्नेहेन स्नेह is love or affection and greasy substance स्नेहेनैव By reason of her love for her child this corresponds to पूर्णं वारिणा निरवशेषाणि is applicable to both [illegible] and [illegible], as in the case of a woman that [illegible] [illegible] [illegible]

Verse 7. अग्निरग्निभयात्—The first अग्नि is गार्हपत्य which was kept in प्राग्वंश. अग्नेः भयात् from fear लौकिकाग्नि. निर्वास्यते—lit. Is forced to live out away; is driven or banished; is excommuni The word is best applicable here to ज्ञाति त्वत्कृतचारित्रे (ज्ञाति)—A family in whic members have transgressed the moral bo a sinful or impious relative or a men भयात्—so that the other members may not be poluted; or, being afr relations may not be blamed, यथा ज्ञाति निर्वास्यते। अग्नि is लौकिकाग्नि and not अग्निभयात्—so that the flames निर्वास्यते—is extinguished or put o

Verse 8. शकटी -Feminine of सुवर्णशकटिका, मृत्तिकाशकटिका, मृच्छ. VI) A cart used for carrying materials of sacrifice from one place to anot स्नेन आपूर्णा--The pots of ghee req purpose were kept in this cart the sacrificial pandal स्नेहेन--affection and greesy subitance. reason of her love for her child, this to पुत्रपूर्णा. वारिणा सिच्यमानापि is ap both गौ and शकटी. वारि in the case of tear water. यथा पुत्रपूर्णा शकटी वारिणा सिच्यमान अभ्यन्तरेण दहते तथा उत्तप्तमानया गौः वाष्परसिना

the river. After taking its food the fire was going the course of kusha grass was going to the river to rinse its mouth ... अपरं ... ...

Verse 16- with ... Garments of kusha grass were spread between trees for drying and the fire spread from one tree to another by means of these garments. विप्लुष्ट just pass part of ... to burn ... परिणामाशिव - A fruit falls down when it is ripe, so it fell down as it was burnt by the fire. It is ... मधुपटलस्येव -(...) ... The tree was burnt at the root and hence it fell down. The falling of the tree is compared with the falling of the ... of god Shiva.

... - The anger of ... man lasts for a very short time

Verse 17 - ... -The ... fuel ... विभव or wealth is the strength of noblemen. For ... and ... are good instances.

Verse 18—... —A sacrificial ladle to throw ghee into the fire. It is made of ... or

मंदिर. अरणी–A kindling stick; a piece of wood usuall of शमी tree; it is used for kindling the sacred fire b attrition. परिच्छद–Covering dress. परिच्छाद्यते अनेन इति परिच्छदः उपकरणं, आभरणवसनादिकं. *cf.* नचेदानीं कंचित्परिच्छदविशेषं पश्यामि. The idea is that a man addicted to vices such as drinking, gambling etc, loses everything, even his own garments

Verse 19—अवनतविटप—विटपः विटैः (small branches or stalks) विशति or विटान् पाति इति विटप —a large branch. All the trees were dead and burnt in the fire. The नदीपादप was the only tree left unburnt, as it was standing just in the river It was the only surviving member of the race of trees, and as such had to perform the funeral rites by offering water. At the time of offering water one has to bend down one's hand, which is moving The branch of the tree is its hand and the leaf is its palm, which is moved by the wind in the water of the river The figure is उत्प्रेक्षा पादप —पादैः मूलैः पिबति इति पादपः. The trees suck water by means of their roots which are their feet and therefore they are called पादपs.

प्रथमपि नाशमुपगतमवाप्य —प्रथमम् In the first place The fire was extinguished and there was nothing to be seen now They reached the river and as Brahmanas, it was proper for them to rinse their

been blamed. It is natural, therefore that the credit should also go to him in the capacity of an आचार्य, or शिष्यगतो गुरुः ।

अयशस्त्ररूप्यग्रहणात्—रूप्यं=silver; silver and gold, money; wealth स्यात्कोशश्च हिरण्यं हेमरूप्ये कृताकृते । अम। रूप्यमाहतसुंदरं स्त्रियु । आहतस्वर्णरजते । मेदिनी । समुच्छ्रय—Elevation, celebration. Duryodhana obtained wealth and kingdom by gambling with युधिष्ठिर; and because he was very fond of quarreling with the Pandavas he had to incur the infamy. The infamy was also due to the other actions of his, such as द्रौपदीवस्त्राहरण & others But he performed a sacrifice which was a सुहृदस्य भाजन; and he looked splendid in the dress of a sacrificer,

नतः प्रविशन्ति—भीष्म and द्रोण were in the front and therefore they entered first. द्रोण, being a Brahmana and a preceptor, entered first and then enters दुर्योधन, followed by कर्ण and शकुनि and other kings. Though it is not given in the stage-direction still we have to take it for granted that other kings also followed, as it is hinted by सर्वराजमंडलेनानुगम्यमानः (p. 6) and further p. 19 भो भो यज्ञमनुभवितुमागता राजानः and p 20 सर्वे–सुरस्वा वाचम् — आज्ञाविधेया वयम्. P. 9 where all the kings pay their respects to Duryodhana. सर्वे—एतत् सर्वराजमंडलं भवन्तं सभाजयति.

Verse 23. इतमथद्धो—Duryodhana enumerates all the good effects resulting from the performance of the sacrifice. आत्मा कृतश्रद्धः=My mind has shown faith in the Shastras आत्मा यत्नो धृतिर्बुद्धिः स्वभावः "अमर. यद्दानि परितोषं गुरुजन—This can be seen from the expressions of भीष्म and द्रोण. 1-21 & 1-22 गुरुजन includes his parents also अगद्धियत्वं मे can be observed from verse 20. पौरा इमे कथयन्ति His merits are also established and the scandal that he was wicked, is also removed by his performing the sacrifice. मृतैः प्राप्यः स्वर्गः—(*cf.* स्वर्गकामो यजेत) Duryodhana means to say that it is the opinion of only some, that the heaven is obtained after death; but it is not true. Because he obtained those things in this very world which others obtain in the heaven. He says एतदनृतम्। कथयन्ति they say, would be better for कथयति यत् is generally followed by तत् and not एतत्। यदिद कथय भाषितमनृतम is another reading, where कथय has no connection, though the rest of the sentence may mean "this appears to be untrue."

गान्धारीमात.—गान्धारी माता यस्य स गान्धारीमातर् Voc. He, whose mother is गान्धारी; for a similar use of मातर् *cf.* सुमित्रामात, कौशल्यामातः, कैकेयीमातर्, in प्रतिमा, शंरशैलमात, धारणीमातः, in कालचरित्. कालेर्ह्मात· in कादम्ब and पुण्डरीकः and कुंतीमात. in महाभारत वन॰ 180. 2. This is an inviolation of the Panini's rule नद्यृतश्च इति कप्।

(A बहुव्रीहि compound ending in ई, क taken
न्यायेनागतम्—Strictly speaking the wealth obtained
by Duryodhana was not acquired honestly
कर्ण wanted to defend his actions & hence
remarks.

Verse 24—पुत्रापेक्षी संनिधाता-पुत्रस्य अपेक्षा
संनिधाता=One who stores wealth for his
विप्रोत्संगेन=उत्संग-lit. a lap Having
wealth to Brahmanas A क्षत्रिय is
fame and money on the strength of
use of his bow, which is his strength
expressed by Karna, in this verse
Karna, who is taken to be the stand

Verse 25—इक्ष्वाकु was the
He was the first king of the K
of the solar dynasty He
the capital of the Kosalas in
one of the sons of the great
according to the list in [illegible]
[illegible] He his virtuous [illegible]
all his subjects free from [illegible]
(Classical Dict. p. 25) [illegible]
[illegible]
[illegible]
[illegible]
The [illegible] Purana relates

(A बहुव्रीहि compound ending in ई, ऋ takes क) न्यायेनागतम्—Strictly speaking the wealth obtained by Duryodhana was not acquired honestly, but कर्ण wanted to defend his actions & hence the remarks.

Verse 24—पुत्रापेक्षी संनिधाता-पुत्रस्य अपेक्षया धनस्य संनिधाता=One who stores wealth for his sons. विप्रोत्संगे=उत्संग-lit. a lap. Having given all the wealth to Brahmanas A क्षत्रिय is expected to earn fame and money on the strength of his skill in the use of his bow, which is his strength The sentiments expressed by Karna, in this verse are just fit for Karna, who is taken to be the standard of generosity.

Verse 25—इक्ष्वाकु was the son of वैवस्वत मनु. He was the first king of the Kosala the founder of the solar dynasty. He reigned at अयोध्या the capital of the Kosalas in त्रेतायुग. शर्याति was also one of the sons of the great वैवस्वत मनु or a son of नहुष according to the list in विष्णुपुराण ययाति was the son of राजा नहुष. By his virtuous administration he rendered all his subjects free from passion and decay. (see Classical Dic p. 750) मान्धातृ was a prince and the son of king युवनाश्व (Classical. Dic. p. 378.) नाभाग was the son of नरिष्यन्त or धृष्ट, a descendant of मनु. (Classical Dic. p. 458) नृग was the son of the great वैवस्वत मनु. The Linga Purana relates his transformation

to a lizard by the curse of a Brahman. अङ्गरस was the son of मान्धातृ (see Class. Dic. p. 26). For इत्त: there is a variant नगुत=with their capitals. With मद्य सर्वाद् मधुभिर्धृतम् cf. स्नेह देहः गणा भवन्ते। कर्णभार।

पर्याहि पुत्र—दुर्योधन was the disciple of द्रोण, and a शिष्य is considered as a son by a गुरु. अयमक्रम: ...'s idea was that भीष्म ought to have been saluted first; for this he gives his reasons in verse 26 दैवत &c.

V. 26 दैवतं—Bhishma was an incarnation of one of the अष्टवसु; he was, therefore, a deity in human form. Bhasa uses the term दैवत in very general sense cf. नमद् इन्द्रमिरयामि दैवतं परम मम। प्रतिमा VI, 3 दशिका-किमत्र मनुष आनीत। दैवतं गान्धर्वं।—मध्यमव्यायोग। द्वैपायनहलयुधकृष्णविदुरप्रमुखानां कुरुयदुकुलदैवतानां प्रत्यक्षमार्ग गदायुद्धं। ऊरुभंग। अन्याय्याचरणं is a variant which means, "it is a wrong procedure to salute me first, passing over भीष्म."

V. 27—अजित By देहकर्तृत्वस्थाय it should be taken with both माता & स्वयं अहं माता जनित, भवान् इव जनित:। Drona was अयोनिज. भरद्वाज once went to the Ganges to take his bath and saw a nymph taking her bath naked, (see महा॰ आदि॰ अ॰ १३०) where the following verses give information about the birth of द्रोण. ...

भरद्वाजस्य धीमतः ॥ ततोऽस्य रेतश्चस्कन्द तस्मिन्द्रोणे महात्मनः । समभवद् द्रोण कलशे तस्य धीमतः । द्रोण also calls him अयोनिज । जामदग्न्य महात्मानं भारद्वाजोऽब्रवीदिदम् । भरद्वाजसुतं तथा त्वं माम् अयोनिजम् ॥ आगतं वित्तकाम मां विद्धि द्रोणं द्विजोत्तमम् । अपस्कृत्य —स्नेह इति वैजयन्ती । तत्र शस्त्र ग्रहणे इत्यर्थः । It was out of love that Drona took weapon as he was a Brahmana and it was not compulsory for him to hold a weapon He may hold it if he likes But in the case of भीष्म who was a क्षत्रिय it was his duty वृत्ति to hold a weapon cf शस्त्र द्विजाति भिर्ग्राह्यं धर्मो यत्रावरुध्यते । and in वेणीसंहार, अश्वत्थामा the son of द्रोण addresses the sword–गृहीत येनासी: (द्रोणेन) परित्यक्तभयाच्चोचितमपि । महत्तरः -Comparative or superla-tive of महत्; another is महीयस=greater; very old of महत्तर: Bhishma wanted to show that द्रोण being a Brahmana was superior to himself who was a क्षत्रिय But he uses द्विजो भवान् sing for Drona and महत्तरा & वयम् plurals for himself, again he calls himself स्थिर महत्तर. This is not proper

अपस्तोतुम्—To disparage, to speak ill of, to censure. एहि पुत्र–Come darling When Drona saw that Bhishma would not take back, he asked Duryodhana to salute him first

अवभृथस्नानेषु खेदमवाप्नुहि-अवभृथ- a part for the whole, Viz. the sacrifice Drona means "you may perform sacrifices just as you have performed this one"

V. 29, सोढु पर्लं०—Karna thought that दुर्यो had become very lean on account of the obser vation of very difficult vows of a sacrificer and hence, if he was given an embrace for which Duryodhana made a request, it would trouble him. अनामंत्र्य न धर्षयामि—might mean, 'I would not dare embrace you without your consent. राजर्षिवाक्य वचनात्—The words (वचन) referred to here are those of दुर्योधन in verse 23. क्रतुश्रद्धो ममामा०. They were as grave as those of a sage, and Shakuni says therefore he did not dare embrace him. It would be better if some such words as राजा or इतः would be added after भीष्मरो नाम & भूरिश्रवा नाम.

वासुभद्रेण—वासुभद्र is वासुदेव or श्रीकृष्ण. cf. रामभद्रमनुहरति । उत्तरराम । भद्र is added to show auspicious nature of the man; it is also added as a term of endearment, this word is again used in act II V. 45 मद्गमुत्तमे तु वासुभद्रे । दूतवाक्य V. 6 It is derived as वसत्यस्मिन् हृदये वसतीति वासु (श्रीकृष्ण) or सर्वत्रासौ समस्तं च वसत्यत्रेति वै यतः । ततोऽसौ वासुदेवेति विद्वद्भिः परिपठ्यते ॥ विष्णुपुराण or वसुदेवसुतत्वात् वासुदेव or वसुदेवस्य अपत्यं पुमान् वासुदेव । अभिमन्यु —For information see Introduction Characters) As a matter of fact अभिमन्यु was not present at the time of दुर्योधनयज्ञ. But it was settled that उत्तरा should be given to him and he was called to मत्स्यपुर. He was placed here along with other kings and he went

you ask anything which you think is very difficult for me to perform you need not be afraid, as I am शूरेषु गणनां यामि and कृतसाहसोऽस्मि. Therefore without any fear you may ask anything you like. स्वच्छंदतो वद, किमिच्छसि. स्वच्छन्दतः-At your will; without being afraid of anything; at your free will; freely. हस्ते स्थिता०—मम हस्ते गदा स्थिता, भवत. हस्ते गर्व स्थितम्। Duryodhana wants to say "you should not be afraid that I would not be able to fulfil my promise. As long as I have my गदा in my hand I can do anything and then you can get it, so that it is as if already in your hands." It may mean-"Let the mace only be in my hands and you may have all the rest."

पाण्डवेयस्तु मां बाधते—Drona thought about the bad condition of the Pandavas whom he loved dearly, and it was but natural that his throat should be choked with tears. He remembered the Pandavas because he was going to ask Duryodhana to grant a share of the kingdom to them

मयस्त्वस्ते परिश्रम.—Bhishma's remarks mean that in spite of all the efforts of दुर्योधन to pacify and please द्रोण, he was shedding tears and hence all his efforts were useless.

अश्रुपातोपहतम्—Drona's face was spoiled by the falling of his tears on it, and Duryodhana

share of the kingdom to the Pandavas. The share is half or equal, *vide* राज्यार्धं प्रति को निश्चयः and राज्यार्धं प्रदास्यति किल भिक्षा दक्षिणार्थं-Whatever you may call it, call it भिक्षा if you like or दक्षिणा if you wish, I want this; *viz* पाण्डवानां राज्यविभागम् । *

सोद्वेगम्—As soon as शकुनि hears that Drona asked for a share of the kingdom to the Pandavas he steps in, and tries to desist दुर्योधन from granting the request; and he therefore blames द्रोण who, in his opinion, has, in a way, deceived his pupil दुर्योधन. उद्वेग is आवेग —There is a variant भो आचार्य

V 34—उपन्यस्तस्य शिष्यस्य—Duryodhana was committed to the care of his preceptor द्रोण, and दुर्योधन on his part placed his confidence in द्रोण who was a गुरु or a preceptor as well as great. उपन्यस्त may mean "who placed his confidence in you when he said प्रतिगृह्यतां दक्षिणा " The प्रस्तुत or 'the matter in hand' was यज्ञ and अवभृथस्नान, and the अप्रस्तुत was the question of granting a share of the kingdom to the

* Mr. Hari Narayana Apte, the famous Marathi novelist has translated the verse as follows:—

मज आचार्यांनीं पंडुसुत ते येते बनवितुनी ।
यज्ञ इत्यर्थं परि मुद्दां वाणीं न ये के दुनी ॥
तरि ने श गुरुन अजुनी शिरं था राज्यार्धं दुर्योधना ।
मागे मग हस्त कानि गुरु हा भिक्षा नसो दक्षिणा ॥



स्नानमात्रमेव—One of the two, मात्र or ए
redundant. मेव means to hint that this is t
occasion of अवभृथस्नान alone, where शकुनि is n
an authority, and his advice, therefore, should n
be listened to. Had it been the occasion of gam
ling he would have been a प्रमाण cf. नयत्र दारदर्श
राज्यतंत्रे । प्रमाणं पर्याप्त एनिष्प्रकल्प्य बला. । पर्योन्छव to शकुनि
द्यूतपटौ॰ V. 45. मित्रमुखस्य नाम्रो -मित्रं प्रियाचेदकं मुखं वच.
वाङ्मात्रमित्रस्य इत्यर्थ । He is a friend in words o
and not in action, he appears externally as a frie
but in his heart he is an enemy. cf. वचनैतादृशं
विषकुंभं पयोमुखम् । चाणक्य॰ । पृथिव्यां भ्रमन्ति would be bet
for पृथिवीं भ्रमन्ति.

V. 36-कान्तारेरेणुपरुषाः—कान्तारे दुर्गमे मार्गे गहने व
रेणव ते परुष कर्बुरकाया मन्तः । 'कान्तारं विपिनं वनं' ।
'परुष कर्बुरे रूक्षे' इति मेदिनी । विमुख=विरुद्धदृत्तिः=Opposed
वाम=Against=विमुख । परुषाग्रलेपः—परुष नरुग्रः अव
गर्व. गर्वजनितम् इत्यर्थः ।

तावदाचार्यं पृच्छामि--तावत् shows that दुर्योधन mi
not listen to the advice of शकुनि; but he would
him a question, because द्रोण has passed a rem
that the Pandavas would take it from him
force, and he shows it further (V. 37.) t
they would not be able to do so as they could
anything on other occasions mentioned in V.

V. 42. In this verse द्रोण has omitted the name of शकुनि, as he thought शकुनि would certainly spoil the whole case. Duryodhana however guessed it and expressed it by saying नहि नहि मातुलेन; showing thereby that he respected शकुनि. Further द्रोण uses the simple word शकुनि showing that he had no respect for शकुनि at all; on the other hand he would spoil the matter, as he says इदं विघ्नं कार्यम्। It is better to take this speeh स्वगतम् as Shakuni should not hear it.

दुर्योधन calls both कर्ण & शकुनि for consultation though he says मातुलेन above.

एवं तावत् करिष्ये—Drona, now thought that it was better if he pacified शकुनि. This is after the fit of his anger (कलहः एव भवतु) is gone. He however addresses him with the term वत्स.

V. 43. बटुचापलम्—Rashness of a boy. द्रोण uses this term as he thought शकुनि would use the same term for him. *cf.* अपि नाम दुरात्मा चाणक्यबटुः। बटु is often used as a deprecatory term. (*cf.* old boy in Eng.) रूक्षस्य वचसः—Refers to the harsh words of द्रोण *viz.* त्वदनार्यभावात् सर्वलोकमनार्यमभिमन्यसे. नास्मान् शकुनिरर्हति V. 38.

शिष्यस्य—Refers to the Pandavas. सान्त्वीकृत —नैष मुंचति शिक्षताम्-this is made true from expression of शकुनि, अहो शठः मत्स्याचार्य.



objection for maintaining good relations with his brothers, the Pandavas, and this was only possible by granting them the share, why is it that he did not clearly say so? To this शकुनि now the gives a reply by समाप्तमन्ये तु भवान् प्रमाणम्-अत्र-- 'Proper. अमे प्राप्ते हिते शिवु ' अमर III 142 or युक्तम् अमः प्राप्ते हिते युक्ते समञ्जसि । अभिधानम॰ or योग्ये प्राप्ते हिते न्याय्य' इति धरणि. । पाण्डवेभ्यो राज्यार्धदानस्य युक्तायुक्तस्य विमर्शविषये त्वमेव प्रमाणं । It implies that if शकुनि says it was proper he would have no occasion to fight with अर्जुन.......and hence his vow, that he would kill अर्जुन would not be fulfilled. If he says it was not proper, he would be blamed for not allowing दुर्योधन to do what was just. If however दुर्योधन doubted as to how he could make use of his relations and his friends शकुनि replies, संग्रामकालेषु वयं सहायाः—वयं refers to शकुनि and other friends and relatives of दुर्योधन.

सत्यवाक्यमिति॰—Now that the promise was given, it had to be fulfilled; and दुर्योधन puts two alternative proposals, so that the promise should be fulfilled; but the Pandavas should not enjoy the fruit of it. This दुर्योधन's proposal is not discussed to which शकुनि only gives a reply. [illegible] Find out and tell me

V 41 —[illegible]—Shakuni wants to say that it is useless and impossible to grant a prompt

objection for maintaining good relations with his brothers, the Pandavas, and this was only possible by granting them the share; why is it that he did not clearly say so? To this शकुनि now this gives a reply by क्षमक्षममन्ये तु भवान् प्रमाणम्-क्षम— 'Proper. क्षमे शक्ते हिते त्रिषु' अमर. III 142. or परिशक्त क्षमः शक्ते हिते युक्ते क्षमावति । अभिधानमे० or योग्ये शक्ते हिते क्षमम्' इति धरणिः । पाण्डवेभ्यो राज्यार्धदानस्य युक्तायुक्तस्य विमर्शविषये त्वमेव प्रमाणं । It implies that if शकुनि says it was proper he would have no occasion to fight with अर्जुन.........and hence his vow, that he would kill अर्जुन would not be fulfilled. If he says it was not proper, he would be blamed for not allowing दुर्योधन to do what was just. If however दुर्योधन doubted as to how he could make use of his relations and his friends शकुनि replies, संग्रामकालेषु वयं सहायाः—वयं refers to शकुनि and other friends and relatives of दुर्योधन.

यत्नयत्नप्रत्यमित्रो०—Now that the promise was given, it had to be fulfilled; and दुर्योधन puts two alternative proposals, so that the promise should be fulfilled; but the Pandavas should not enjoy the fruit of it This दुर्योधन's proposal is now discussed to which शकुनि only gives a reply. विमृश्यताम्- Find out and tell me.

V. 46—शून्यमित्यमि०-Shakuni wants to say that it is useless and impossible to grant a province

which there would be powerful enemies. He gives his reason for it by saying न पार्थात् बलवत्तरः—Nobody is more powerful than पार्थ, and for the other alternative, viz. granting an अनुपभोग्य country, he says this is also impossible, as उपभोग्यमपि सर्वं पाण्डव राजा युधिष्ठिरः। सत्यम् may be construed सत्यं वा विज्ञातम् इति अभिप्रायाः—I suggest that the country should be ऊषर, ऊषर=A barren land, a rock, a place yielding ऊष. ऊषरमित्या। स्यादूषर ऊषरमित्या ऊषरवत् ... II 4. 5 cf. ऊषरक्षेत्रमिव ... VIII with यत्र राजा युधिष्ठिरः cf. ... and other Verses ... विराट. अ. २८

V. 47—... or ... परित्याग refers to the promise ... This offering of water is taken to be the authority of promise throughout the whole world. अपनय=Bad or wrong policy, a political blunder; a wrong step from the political point of view. ... Duryodhana wants to say "Anyhow I want to fulfil my promise."

ननु—Indeed, is it not? Shakuni wants to say that what you want only is that you should be saved from being blamed for speaking false. I will do that (i.e. save you) for you.

V. 50 —कार्यं--referred to here is finding out the Pandavas, just as हनुमान् had to find out Sita, Sita's whereabouts were not known, and so is the case with the Pandavas लंघयित्वार्णव--implies the difficulty of the task.

विराटनगरात्—This may be taken as an answer to Drona's question क्वेति नु ....प्रच्छन्नैस्तैस्तथा, and as such may be taken to be what is known as पताकास्थान in Sanskrit Drama. It is defined as-यत्रार्थे चिन्तितेऽन्य-स्मिन्स्तल्लिङ्गोऽन्यः प्रयुज्यते । आगन्तुकेन भावेन पताकास्थानकं तु तत् ॥ सा० द० ६ २४१

The warrior enters at a proper time. Drona was anxious to find out the whereabouts and he could get them from this भट.

यत्—has its connection with the verse. तत्संबंधि-स्य विराटस्य संबंधि.

V. 51 बाहुभ्यामेव—एव excludes the use of any weapon न शस्त्रेण हिंसितम् इत्यर्थ. The same is expressed by अशस्त्रजनितो वध । vide, गदाभीमे प्रहरणो भुजौ act II. V. 55, cf. कथं त्वया ज्ञातं यथा शस्त्रसंनिमित्त बाहुपाशेन व्यापादिता। धृष्ट० X. The reason of knowing बाहुभ्यामेव हिंसितं is अशस्त्रज-नितः वध. दृश्यते ।

अभ्युपगम्यताम्=Accept. Bhishma at once knows that it was the doing of भीम and none else and advises him to accept the condition of finding out the Pandavas within five nights. Drona could not

(1) his अप्रकाशे धैर्ये (12) भवतः यज्ञमनुभविष्यत्
अथ=And. cf. गलितमथ वयो. मृच्छ. I. 4.

आर्जवबुद्धे —ऋजोः भावः आर्जवं, आर्जवेन युक्ता बुद्धिः यस्य। A man of straightforward mind. This is purposely said to show that he was a straightforward brahman.

V. 55 अस्ति मेयो कृतवल्यम—They are grateful and as such must fight for their patron first, and therefore it is that इदं the fulfilment of our desired object, viz. finding out the Pandavas, is centred in his ...

नगरप्रवेशाभिमुखाः—The sacrifice was over and chariots and horses were ready for the ... entry into the town ... after the ...

V. ... At the time of the sacrifice there was no occasion for ... as he had to observe strict vows ...

V. ... —Note that ... [illegible]

[illegible]

[illegible]ants to remain aloof when the [illegible] [illegible]belting has come. This is perhaps [illegible] [illegible] who further says, [illegible]

[illegible]

[illegible]

[illegible] —[illegible] The idea, suggestion or proposal is excellent. [illegible]

[illegible] —Act. It is thus defined by [illegible] XVIII.

[illegible]

[illegible]

[illegible] V. 57. Mr. H. N. Apte's metrical Marathi translation is,

[illegible]—

[illegible]

[illegible]—

[illegible]

[illegible]—

[illegible]

[illegible]—

[illegible]

[illegible]—

[illegible]

APPENDIX B.

काव्यम् ।

The word काव्य is of a wider meaning in Sanskrit than the word 'poetry' in English. Th spirit of the composition is more important th its outward form. काव्य is defined in various wa by different authors. We will quote only a fe standard definitions.

वाक्यं रसात्मकं काव्यं दोषास्तस्यापकर्षकाः ।
उत्कर्षहेतवः प्रोक्ता गुणालंकाररीतयः ॥

साहित्यदर्पण १. ३.

निर्दोषं गुणवत्काव्यमलङ्कारैरलङ्कृतम् ।
रसान्वितं कविः कुर्वन् कीर्तिं प्रीतिं च विन्दति ॥

सरस्वतीकण्ठाभरण of भोज १. २.

रमणीयार्थप्रतिपादकः शब्दः काव्यम् ।

रसगङ्गाधर of जगन्नाथ

तददोषौ शब्दार्थौ सगुणावनलंकृती पुनः क्वापि ।

काव्यप्रकाश of मम्मट. १. ४

शरीरं तावदिष्टार्थव्यवच्छिन्ना पदावली ।

काव्यादर्श of दण्डी. १. १०



are interspersed throughout in the "Notes" and are sure to furnish the student with an amount of information which may be very advantageously utilised in the examination hall.

The Sanskrit Commentary prefixed to the translation is lucid, correct and easy, and besides enabling the student to understand very clearly the original text, will develope the facility of expressing his thoughts in Sanskrit, *i. e.* will be a great help to Sanskrit composition.



